CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आ. नं. [redacted]

आरक्षित पुस्तकम्

THE MAHARAJA SAYAJIRAO UNIVERSITY OF BARODA

सत्यं शिवं सुन्दरम्

GAEKWAD'S ORIENTAL SERIES

No. CXXVII

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Gaekwad's Oriental Series

Published under the Authority of the Maharaja Sayajirao University of Baroda.

General Editor:
G. H. Bhatt, M.A.

No. CXXVII

Introduction to VYAVAHĀRAKĀṆḌA of KṚTYAKALPATARU

(with Index)

CHOWKHAMBA SANSKRIT SERIES OFFICE.
P. O. Box No. 8,
Gopalmandir Lane, Varanasi-1.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आ. पु. नं.

INTRODUCTION TO

VYAVAHĀRAKĀṆḌA

OF

KṚTYAKALPATARU

(with index)

OF

LAKṢMĪDHARA

BY

K. V. RANGASWAMI AIYANGAR

ORIENTAL INSTITUTE,
BARODA
1958

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Printed at the M. S. University of Baroda Press (Sadhana Press), Raopura, Baroda by Shri Ramanlal J. Patel, and published on behalf of the Maharaja Sayajirao University of Baroda by Prof. Govindlal Hargovind Bhatt, Director, Oriental Institute, Baroda.

Price Rs. 14-00 nP.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आरक्षित पु. ७९६

PREFACE

The *Vyavahārakāṇḍa*, the twelfth Section of Lakṣmīdhara's *Kṛtyakalpataru* was published in 1953 as No. CXIX in the Gaekwad's Oriental Series. The learned editor, Principal K. V. Rangaswami Aiyangar, remarked in his Preface to that volume that 'an English Introduction giving a comparative examination of the views expounded in the Kāṇḍa, in relation to the literature to which it is a contribution, and an Index of half-verses would appear in a Supplementary Volume owing to the extraordinary bulk (pp. 846) of the text of the *Vyavahārakāṇḍa*.

It now gives us great pleasure in publishing the promised Supplementary Volume as No. CXXVII in the GOS. It is hoped that the treatment of the subject by one who has devoted a major part of his life to a critical study of the Dharmaśāstra will be found most thoughtful and thought-provoking. Other parts of the *Kṛtyakalpataru* are under preparation and will be published without any delay. The active literary life of Principal Aiyangar even in his advancing age is very admirable.

Oriental Institute,
Baroda.
26-2-1958.

G. H. Bhatt

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

LIST OF WORKS CONSULTED

Āpastamba, *Gṛhyasūtra*, with the commentary of Sudarśanācārya (Mysore Oriental Library Series)

,, with the commentaries of Haradatta and Sudarśanācārya (Kashi Sanskrit Series, 1928)

Āpastamba, *Dharmasūtra*, with the *Ujjvalā* of Haradatta, Kāśī Sanskrit Series: ed. MM. Chinnaswami Shastri, 1932

Āśvalāyana Gṛhyasūtra with Nārāyaṇavṛtti, Anand, 1937

Baudhāyana, *Gṛhyasūtra*, ed: Shama Shastri, Mysore, 1920

Baudhāyana, *Dharmasūtra* with *vivaraṇa* of Govindaswāmin, (Chowkhamba, Banaras, 1909)

Gautama—Dharmasūtra, with the *bhāṣya* of Maskarin (Mysore, 1917)

,, *Dharmasūtra* with Mitākṣarā of Haradatta, (Ānandāśrma)

Gobhila-gṛhyasūtram, with Bhaṭṭa Nārāyaṇa's bhāṣya (Metropolitaṇ Publishing House, Calcutta, 1941)

Pāraskara Gṛhyasūtra with the commentaries of Harihara, Gadādhara and Jayarāma (Chowkhamba Series, 1925)

Śāṅkhāyana Gṛhyasūtra (Benares Sanskrit Series)

Kauśītakī Gṛhyasūtra; ed. T. R. Chintamani, Madras University, 1944

Viṣṇudharmasūtra (*Viṣṇusmṛtī*) with extracts from *Keśava-Vaijayantī* ed. J. Jolly, Bib. Ind., 1881

Viṣṇusmṛti with the *Keśava-Vaijayantī* of Nandapaṇḍita, (Collated manuscripts ready for the press under my editorship) Adyar Library, Madras.

Vāsiṣṭha-Dharmasūtra or *Vāsiṣṭha-dharmaśāstram* ed. A. A. Fuehrer, Bombay Sanskrit Series, 1914

Smṛtīnāmsamuccayaḥ (Saptavimśatismṛtayaḥ), Ānandāśrama, 1905

Aṣṭādaśasmṛtayaḥ, (Venkateswar Press, Bombay, 1908)

Bṛhaspatismṛti (Reconstructed by K. V. Rangaswami Aiyangar) G. O. S., LXXXV, 1941

Kātyāyana-Smṛtisāroddhāra, with Tr., by P. V. Kane, Bombay, 1934

Manusmṛti with eight commentaries ed. V. N. Mandlik, 3 Vols., Bombay, 1880

,, Text, ed. J. Jolly ("Mānavadharmaśāstra"), Tuebner, London, 1887

,, with the commentary of Medhātithi ed. Ganganath Jha, (Bibliotheca Indica, 2 vols., 1932 and 1939

,, with the commentary of Kullūka (ed. Nirnayasagara Press, 1915; ed. with *pariśiṣta*, Chowkhamba, Benares, 1935)

,, with *Manvarthabhāskaraṭīkā* (Hindi), Lucknow. 1890

,, *Manuṭīkāsamgraha*, J. Jolly, *Bib. Indica*, 1885

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nāradasmṛti with extracts from Asahāya's *bhāṣya* ed. J. Jolly (Bib. Indica., 1886)

Nāradīyamanusamhitā with *bhāṣya* of Bhavaswāmin (Trivandram Sanskrit Series, 1929)

Parāśarasmṛti with the commentary of Mādhavācārya[1] Bombay Sanskrit Series, (ed. Vāmanśāstrī Islampurkar), I, 1893, II, 1898-1906; vol. III, *Vyavahāra-Mādhavīyam*, 1911.

,, *Vyavahāramādhavīya* (Bibliotheca Indica). n.d.

,, with commentary (Vidvanmanoharā) of Naṇḍapaṇḍita (E. J. Lazarus, Benares, 1913)

Yājñavalkyasmṛti with the commentary of Aparārka, 2 vols., Ānandāśrama, 1903-1904.

,, with the commentary (*Bālakrīḍā*) of Viśvarūpa ed. MM. T. Gaṇapati Śāstrī (Trivendram, 1922-1924)

,, with the *Mitākṣarā* of Vijñāneśwara (Nirnayasagar Press, Bombay, 1908).

,, with *Vīramitrodaya* and *Mitākṣarā*, 1930 (Chowkhamba)

,, *Subodhinī-ṭīkā* on the *Mitākṣarā* of Viśveśwara Bhaṭṭa, ed. J. R. Gharpure. 1914.

,, *Mitākṣrā*, with the *Subodhini*, *Bālakrīḍā* and *Bālambhaṭṭīyā* ed. S. S. Setlur, Madras, 1912

,, ed. J. R. Gharpure, 3 vols.

,, *Vyavahārabālambhaṭṭīyā*, ed. Govinda Dasa, (Chowkhamba Benares) 1914.

,, with *Dīpakalikā* of Śūlapāṇi ed. J. R. Gharpure, 1939.

Commentaries and Digests and Monographs

Daṇḍanīti of Keśavapaṇḍita, ed. V. S. Bendrey, Poona, 1943

Daṇḍaviveka of Vardhamāna, ed. Kamalākṛṣṇa Smṛtītirtha (Gaekwad's Oriental Series, LII,), 1931

Dattakacaṇḍrikā (Calcutta, 1857 and Ānandāśrama, 1941)

Dattakamīmāmsā of Nandapaṇḍita, (Ānandāsrama, 1941)

Dāyabhāga of Jīmūtavāhana with commentary of Kṛṣṇatarkālaṅkāra, ed. Jivananda, 1893

Dāyatatva of Raghunandana (in Jivananda's *Smṛtitatvaḥ*, vol. II. 1895)
In the same volume are fonnd *Divyatatvam* (pp. pp. 504-612, and *Vyavahāra-tatvam*, pp. pp. 197-233)

Dharmadvaita-nirṇaya of Śaṅkara Bhaṭṭa (ed. J. R. Gharpure, 1943)

Gṛhastharatnākara of Caṇḍeśwara (Bib. Ind. 1928)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Kṛtyaratnākara of Caṇḍeśwara (Bib. Ind. 1925)

Madanapārijāta of Madanapāla (Bib. Ind. 1893)

Madnaratna-pradīpa (on Vyavahāra) of Madanasimha, ed. P. V. Kane, (Bikaner, 1948.)

Vivādacandra, Miśarumiśra, 1931

Vyavahārasāra, Nṛsimhprasāda, Benares, 1934, ed. P. V. Kane, 1926.

Nirṇayasindhu of Kamalākara (Nirnayasagara Press, Bombay, 1926.)

Rājadharmakaustubha of Anantadeva (G.O.S. Vol. 71)

Rājanītiprakāśá of Mitramīśra (Part of *Vīramitrodaya* (Chowkhamba, 1916)

Rājanītirattnākara of Caṇḍeśwara (B.O.R.S. ed. Jayswal)

Sarasvatīvilāsa of Pratāparudradeva (ed. *Dāyabhāga* section with Eng. Tr. by T. E. Foulkes, Trubues, 1881) ;

,, Text. ed. R. Shama Śāstrī, (Mysore Sanskrit Series), 1927

Smṛticandrikā of Devaṇa Bhaṭṭa, *Vyavahārakāṇḍa*, 2 parts, ed. L. Śrīnivās-ācārya, (Mysore Sanskrir Series, 1914 and 1916)

Śūdrakamalākara of Kamalākara (with Marāthi Tr.), Nirnayasagar Press, 1927.

Vyavahāraprakāśa Vīramitrodaya (Chowkhamba, 1932) and Jīvānandavidyā-sāgara, 1875

Vivādārṇavasetu (" Halhed's Gentoo Code "), Venkateshwar Press, Bombay

Vivādacandra of Misarumiśra, Patna, 1931

Vivādacintāmaṇi of Vācaspatimiśra (Khemraj, Bombay)

Vivādabhangārṇava of Jagannātha (MS from Madras High Court)

Vyavahāramātṛkā of Jīmūtavāhana ed. Sir S. Ashutosh Mookerjee, (Asiatic Society, Calcutta, 1912)

Vyavahāranirṇaya of Varadarāja. ed. K. V. Rangaṣwami Aiyangar, (Adyar Library, 1942)

Vyavahāramālā (Anandasrama, Poona), 1943

Sāpiṇḍya (Texts on *Sāpiṇḍya*) with Tr. by J. R. Gharpure, 1943

Dharmaśāstra-samgraha (26 smṛtis) ed. J. Vidyasagara, 1876

Nirukta of Yāska, with Durgācārya's commentary, 2 vols. (Bombay Sanskrit Series, 1937-42)

Śabdakalpadruma of Rādhākāntadeva, ed. V. P. Vasu and H. C. Vasu, 6 vols., 1886-1892

Hindu Law in its Sources, Ganganath Jha, 2 vols. Allahabad, 1930 and 1933. (Texts, Commentaries and English Tr.)

Dharmakoṣa, ed. Lakṣmaṇa Śāstrī Jośī, *Vyavahārakāṇḍa*, Wai ; Vol. I, *Vyavahāramātṛkā* (1937), Vol. I, pt. 2, *Uttarārdhaḥ*, *Vivādapadāni*, 1938, Vol. I, pt. 3, *Vivādapadāni*, 1941

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Arthaśāstra, Kauṭilya ed. Shamasastri, Mysore, 1909
" ed. MM. T. Gaṇapati Śāstrī, with commentary, (Śrīmūlam), Trivandram Sanskrit Series, 3 vols., 1924-1925
Śukranīti, ed. G. Oppert, Madras, 1882
" ed. with Tīkā by Jīvānanda Vidyāsāgara, Calcutta, 1890
Kāmandakīya-Nītisāra, ed. Jīvānanda Vidyāsāgara, Calcutta, Text only, Calcutta, 1875
Kāmandaka-Nītisāra, ed. Rajendralal Mitra (Bib. Ind. 1861)
Kāmandaka-Nītiśatasāra with commentry *Jayamaṅgalā* of Śaṅkarācārya, ed. T. Gaṇapati Śāstri, (Trivandram Sanskrit Series, 1912)
Nītiprakāśa (Vīramitrodaya), Mitramiśra, Chowkhamba, 1916
Mānasollāsa (Abhilaṣitārtha-cintāmaṇi) of Someśwara Cālukya, Gaekwad's Oriental Series, Baroda, 1925.

English Translations

Gṛhyasūtras (Gobhila, Hiraṇyakeśin, Āpastamba, Śaṅkhāyana, Āśvalāyana, Khādira and Pāraskara) tr. H. Oldenberg, Sacred Books of the East, Vols. XXIX, XXXX, 1886, 1892.
Dharmasūtras (" Sacred Laws of the Aryas "). Tr. of Dharamsūtras of Āpastamba, Gautama, Vasiṣṭha and Baudhāyana) Tr. G. Buehler, S.B.E. II and XIV 1897, 1882
Institutes of Viṣṇu (tr. J. Jolly), S.B.E. Vol. VII, 1880. G. Buehler—*Laws of Manu*, S.B.E., XXV., 1886 and Tr. by Burnell, A. C., and E. W. Hopkins, 1884.
Minor Law Books (Nārada and Bṛhaspati), J. Jolly (S.B.E. XXXIII, 1889)
Gṛhyasūtras of Gobhila, Tr. Vanamāli Vedāntatīrtha (Metropolitan Publishing House, Calcutta, 1941)
Institutes of *Parāśara*, Tr. Krishna Kamal Bhattacharya. (Bib. Ind., 1887)
Yājñavalkyasmṛti, Tr. by V. N. Mandlik, 1880, Bombay.
Medhātithi's *Manubhāṣya*, Tr. Ganganath Jha, 3 vols., Asiatic Society, Calcutta, , 1920-1929
Smṛticandrikā, Vyavahārakāṇḍa tr. T. Kristnaswami Iyer, 1867
Vyavahāramayūkha, Tr. V. N. Mandlik, Bombay, 1880
" Tr. P. V. Kane, 1933, Bombay

Dāyabhāga chapters Translations

Vyavahāraprakāśa (Vīramitrodaya) Tr. G. C. M. Sarkar, 1879
Vivādacintāmaṇi, Tr. P. C. Tagore, 1865
Vyavahāramādhavīya, Tr. by A. C. Burnell, 1868
Vyavahāranirṇaya of Varadarāja, Tr. A. C. Burnell, 1872
Viśvarūpa's Commentary on Yājñavalkya by S. Sitarama Sastri, Madras, 1900
Madanapārijāta, Tr. S. Sitarama Sastri, 1899

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Vivādaratnākara On Inheritance, S. Sitarama Sastri, 1898-1865

Whitley Stokes, Hindu Law Books. *Vyavahāramayūkha* tr. by Borradaile, Jīmūtavāhana's Dāyabhāga and the *Dāyabhāga* of *Mitākṣarā* tr. by T. E. Colebrooke, and *Dattakacandrikā* and *Dattakamīmaṁsā*, Tr. by Sutherlans)

S. S. Setlur—Hindu Law Books (Trs. of the *Mitākṣarā*, *Dāyabhāga*, *Sarasvatīvilāsa*, *Vivādaratnākara*, *Vīramitrodaya*, *Smṛticandrikā*, *Parāśara-Mādhavīya*, *Madanapārijāta*, *Vyavahāramayūkha*, *Dattakamīmāṃsā*, *Dattakacandrikā*, *Dāyakramasamgraha*, *Dāyatattva*, *Dāyakramasamgraha*, *Vivādacintāmaṇi*).

J. C. Ghose—*Principles of Hindu Law*, 1919., Vol. III (Text and including *Arthaśāstra*, pp. 469-499 and *Varadarājīyam*, pp. 500-524)

Ketkar, S. V., *Hindu Law*, (Calcutta, 1914)

Kishori La Sarkar, *Mimāmsā Rules of Interpretation* (Tagore Law Lectures)

Sen, Priya Nath, *Hindu Jurisprudence* (Tagore Lectures)

Rajkumar Sarvadhikari, *Hindu Law of Inheritance, Partition and Adoption* (Tagore Lectures), 1922

Kenny, C. H., *Outlines of Criminal Law* (Cambridge, 1917)

Ramanatha Iyer, *Law Lexicon of British India*, (*Madras*, 1940)

Rangaswami Aiyangar, K. V., *Ancient Indian Polity*, 2nd ed. 1935

" *Rājadharma*, (Madras, 1941)

" *Indian Camerlism, Arthaśāstra*, (Madras, 1949)

" *Hindu View of Life according to Dharmaśāstra* (Baroda, 1952)

" *Aspects of the Social and Political System of Manusmṛti* (Lucknow University), 1949

" (Editor) *Kṛtyakalpataru* of Lakṣmīdhara (Gaekwad's Oriental Series), 11 volumes published so far.

Muirhead (J). *Historical Introduction to the Private Law of Rome* (1899)

Saunders (T. C.) *Institutes of Justinian* (1865)

Sen-Gupta (N. C.). *Evolution of Law in Ancient India* (1953).

Kāmandaka-Nītisāra, Eng. Tr. Manmathanath Dutt, 1896

Śukranītisāra, Eng. Tr. Benoy Kumar Sarkar, Allahabad, 1914

Vīramitrodaya, *Paribhāṣāprakāśa* (Eng. Tr., Allahabad), 1905

Modern Works

Śaṅkararāma Śāstri, C., *Fictions in the Development of Hindu Law Texts* (Madras, 1926.)

Sarkar, B. K., *Hindu Political Institutions* (Leopzig, 1922)

Nelson, J. H., *Hindu Law as administered by the High Court of Madras*, 1877

" *Scientific Study of Hindu Law* (Kegan Paul), 1881.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Kane, P. V., *History of Dharmaśāstra*, (in five vols.), 1930, 1941, 1946, and 1953.

,, *Hindu Customs and Modern Law* (Bombay, 1950)

Varadachari, Sir S., *Hindu Judicial System* (Lucknow University, 1946)

Amareshwar Thakur, *Hindu Law of Evidence*, (Calcutta University 1933)

Ramaprasad Das Gupta, *Crime and Punishment in Ancient India*, Calcutta, 1930

Jolly, J., *History of the Hindu Law of Partition, Inheritance and Adoption* (Tagore Law Lectures, 1883), 1885.

Sarkar, B. K., *Positive Background of Hindu Sociology*, (Allahabad, 1921)

Mayne, J. D., *Hindu Law and Usage* (many eds.; ed. used is ed. by V. M. Coutts-Trotter, 1922)

,, *Criminal Law of India*, 4th ed., 1914

Macaulay (Lord), Works, Library ed. Vol. VII, 1873. pp. 415-560, on *Indian Penal Code*

Ganapathi Iyer (P. R.) *Hindu Law*, Vol. I, (General Principles and Marriage), Madras, 1915

Jayaswal, K. P., *Manu and Yājñavalkya* (Tagore Lectures), 1932

,, *Hindu Polity*, 2 vols., Calcutta, 1924

Jolly, J., *Hindu Law and Custom* (Eng. Tr. of *Rechte und Sitte*), Calcutta, 1928

Sen-Gupta, N. C., *Sources of Law and Polity in Ancient India*, Calcutta, 1914

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पूर्णा आर

CONTENTS

Pages

List of Works Consulted .. ..vii-xii
INTRODUCTION 1–129
Contents of INTRODUCTION
PART ONE : ADJECTIVE LAW (*Vyavahāramātṛkā*)
Preliminary 1
Definition of *Vyavahāra* 1
The King as adminsitrator of justice 2
Customary Law (*Deśācārādi*) 3
Prāḍvivāka (Chief Justice) 4
Other Members of the Court 4
Amicus Curiae 5
Pariṣad 5
Kinds of Tribunals 5
Gradation of Courts 6
Four bases of *Vyavahāra* 7
Rules of Trial (*Vicāravidhiḥ*) 9
Steps in the Enquiry 9
Demeanour of Parties in Court 9
Judge's consideration for Plaintiff or Parties 10
Commencement of the Suit 10
Security for Appearance (*Pratibhū*) 11
Arrest before Judgment. 11
Plaint (*Pakṣa, Bhāṣā, Pratijñā*) 11
Interdicted litigation 12
Priority in dealing with cases 12
Time for Defence or Answer (*Uttaram*) 13
Answer or Defence (*Uttaram*) 13
Representative or Agent of Defendant (*Pratinidhi*) 13
Defeat in the Suit (*Hīna*) 14
Compromise (*sandhi*) 14
Court Fees (*Bhṛti*) 15
Classes of Proof 15
WITNESSES (*Sākṣiṇaḥ*) 16
Indirect testimony 17
Circumstantial Evidence (*Yukti*) 17
Evidence on Commission 18
Testimony of a solitary witness 18

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Disqualified witnesses *(Asākṣiṇaḥ)* 18
Priority among witnesses : its determination 20
Rejection of Testimony or Witness 20
Examination of Witnesss *(Sākṣiśrāvaṇam)* 20
Manner of Testifying 21
Evaluation of Witness 21
Allowabale Perjury 22
Strenth of Evidence *(Sākṣibalatvam)* 22
Punishment for False Testimony 23
DOCUMENTS 23
Valid Documents *(Sallekhya)* 24
Invalid Documents *(Duṣṭalekhya)* 25
Testing genuiness of Documents.. 25
Strength of a Document *(Lekhyabalam)* 25
Importance of documentry proof 26
Punishment for forging documents 26
Jayapatra and *Paścātkāra* 26
POSSESSION 27
Prescritive right in possession 28
Exceptions to Prescription 29
Determination of Interrupted Possession 29
REASON *(Yukti)* 30
OATHS *(Śapatha)* 31
ORDEALS *(Divya)* 31
Application of Ordeals 32
Time for Application 32
Astrological time for Application 33
Procedure in Ordeal 33
1. Ordeal of the Balance *(Dhaṭavidhiḥ)* 33
2. The Fire Ordeal 34
3. The Water Ordeal *(Toyavidhiḥ)* 34
4. Ordeal of Poison *(Viṣavidhiḥ)* 34
5. Ordeal of Libation *(Kośavidhiḥ)* 34
6. Ordeal of Grain *(Taṇḍulavidhiḥ)* 35
7. Ordeal of the hot piece of Gold *(Taptamāṣaka-vidhiḥ)* .. 35
8. Ordeal of Dharma *(Dharmaja-vidhiḥ)* 36
Other Ordeals.. 36
MANNER OF DICISION *(Nirṇayaprakāra)* 36
Relative force of different means of decision 37
Action following Decision *(Nirṇītakṛtya)* 37
Acknowledgment of success 38

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

APPEALS 38
VOID ACTS 38
LEGAL INDEPENDENCE 39

PART TWO : SUBSTANTIVE LAW

Vyavahārapada

Vyavahārapadāḥ—Heads of *Vyavahāra* 40
I LAW OF DEBT (*Ṛṇādāna*) 41
Rate of Interest (*Vṛddhi*) 41
Kinds of Interest 42
Special cases 42
Cases in which Interest is not due (*Vṛddhi-niṣedha*).. .. 43
Pledges (*Ādhi*).. 43
Law of Surety (*Pratibhūvidhiḥ*) 44
Who cannot be a surety.. 44
Repayment of debt (*ṛṇadāna*) 45
Ways of recovering debts (*Ṛṇodgrāhaṇavidhiḥ*) 47
III LAW OF DEPOSITS (*Nikṣepa*) 48
IV SALE WITHOUT OWNERSHIP (*Asvāmivikrayaḥ*).. .. 50
V LAW OF JOINT CONCERNS (*Sambhūya-Samutthānam*) .. 51
Sacrificial priests 51
Joint concerns in Business 53
Joint undertakings among Artisans Artists 53
Joint undertakings in Agriculture 53
VI RESCISSION OF GIFTS (*Dattāpadānikam*) 54
What should not be given (*Adeya*) 54
Giving a son in Adoption 54
VII LAW RELATING TO WAGES (*Bhṛtividhiḥ*) 55
Slaves—Classification : 57
Emancipation from slavery 57
Non-payment of Wages (*Vetanasyānapākriyā*) 58
Law relating to Prostitutes (*Paṇyastrīvidhiḥ*) 59
Payment of House (by analogy to wages)—(*Grahādibhāṭaka*) 60
Owner and keeper of cattle—Disputes between 60
VIII TRANSGRESSION OF AGREEMENTS (*Samvidvyatikramaḥ*) 61
IX REPENTENCE OF PURCHASE AND SALE (*Vikrīyāsampradānam*) 63
(A) Non-delivery goods sold 64
(B) Repentence of Purchase (*Krītvānuśayaḥ*) 64
X BOUNDARY DISPUTES (*Sīmāvivādāḥ*) 64
Decision by evidence of witnesses 66

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Extension of the principle (*atideśa*)—Encroachments, insanitarry acts 66
Dykes (Setu) 67
Protection of Crops (*sasyarakṣā*) 68
Punishment for destroying crops (*sasyaghāta-daṇḍaḥ*) .. 68
Immunity from Punishment in such cases 69

XI LAW OF CRIMES (Sāhasa)—General 69
(A) ABUSE AND DEFAMATION (*Vākpāruṣya*) 69
(B) ASSAULT (*Daṇḍapāruṣya*) 71
Discipline and Assault 72
Investigation of Assaults 72
Cruelty to Animals 72
Protection of Trees 73
(C) THEFT (*Steya*) 73
Royal responsibility for prevention of theft 74
Search for thieves (*corānveṣaṇam*) 75
Harbouring thieves 75
Culpability according to *varṇa* 76
Punishment of Thieves 77
Penalties for 'manifest theft' (*prakāśa taskara*) .. 77
(D) VIOLENCE (*Sāhasa*) 77
Crimes of Violence 77
Extension of *Sāhasa* idea 79
Detection of grave crimes 80
(E) ABDUCTION OF WOMEN (*Strīsamgrahaṇam*) .. 80
Kinds of Adultery 80
Penalties for it 81
Pollution of Virgins (*Kanyādūṣaṇam*) 82
Un-natural offences 82
Intercourse with harlots (*Bandhakyabhigamanam*) .. 82

XII RELATIONS OF HUSBAND AND WIFE (*Strīpumyogaḥ*) .. 83
Duties of married pair 83
Dependence of Woman 84
Means of safeguarding a woman's morals (*rakṣāvidhiḥ*) .. 84
Rules for good wives 86
Sati and *sahamaraṇa* 86
Levirate (*Niyoga*) 87
Women who have been used (*Parapūrvāḥ*) 87

XIII DĀYA BHĀGAḤ (Partition and Inheritance) 88
Definition of *Dāya* 88
Time for Partition 88

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Minority 90
Preferential Share *(Uddhāra)* 91
Partition among sons of different mothers 92
Persons disqualified to inherit *(Vibhāgānarhāḥ)* 93
Performance of Sacramental rites *(asamskṛta-samskaraṇam)* 94
What is divisible *(Vibhājyam)* 95
What cannot be divided *(a-vibhājyam)* 95
STRĪDHANA (Wife's separate property) 97
Use of *Strīdhana (strīdhanakṛtyam)* 97
Division of *Strīdhana* 98
Succession to a childless Woman's property 99
Mistakes of Partition *(Avalupta-vibhāgaḥ)* 100
Division of property between sons born of mothers of different *varṇas (Nānā-varṇa-samavāya-vibhāgaḥ)* 100
Share of son born after partition *(Vibhktaja-vibhāgaḥ)* .. 101
Revision of Partition *(Vibhatāgata-Vibhāgaḥ)* 101
SONS, CLASSES OF *(Putralakṣaṇam)* 102
THE ADOPTED SON (DATTAKAḤ) 105
Filial Relationship *(putratva-vicāraḥ)* 107
Extension of "sonship" *(Putrātideṣaḥ)*; etymology of *putra* 108
The Despised Son *(Ninditaḥ)* 109
Division of the property of a sonless man *(sapiṇda sakulya)* 109
Responsibility for funeral offerings 112
Partition after Re-union *(Samsṛṣṭi-vibhāgaḥ)* 113
Proof of Partition *(Vibhāga-niścaya)* 114

XIV GAMBLING AND BETTING (DYŪTA-SAMĀHVAYA) .. 115
XV RELATIVE VALIDITY OF TRANSACTIONS *(kriyābhedaḥ)* 116
XVI PRAKĪRṆAKAM (Miscellaneous) 116

Maintenance of *Varṇāśrama* 117
Rules of Punishment 118
Exposition of the principles of Punishment 120
Gradation of Fines 121
Immunities 122
Mitigation of punishment 123
Tolls and Ferry dues *(Taraśulka)* 123
Treasure Trove *(Nīdhi)* 124
Mines *(Ākara)* 124
Group Names 125
Standards of Measures and Money 125
Mixture of Varṇas *(Varṇasamkramaḥ)* 126
Anuloma and Pratiloma 126
Rise and fall in Caste status *Jātyutkṛṣṭa* and *Apakṛṣṭa)* .. 128
Conclusion 129

INDEX OF HALF-VERSES 1-108

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

OM ŚRIYAI NAMAḤ

INTRODUCTION

Preliminary

Lakṣmīdhara devotes the twelfth section (*kāṇḍa*) of his digest (*nibandha*) to an exposition of legal procedure and civil and criminal law. These are all based ultimately on Dharma, whose nature and sources have been dealt with in the first *kāṇḍa*. The section which immediately precedes that on *Vyavahāra* is that on *Rājadharma*. Both are oriented to the four-fold aims of existence and the ways of securing them. These are dealt with in the first nine sections of the Digest, and are summed up in the last section which deals with emancipation (*Mokṣa*). In the *Rājadharmakāṇḍa* (p. 154), Lakṣmīdhara cites two verses as from Nārada [1] to show that vital features of regal duty can be summed up as constant attention and help to good men, and the restraint of bad men, and that they may be further regarded as protection (in the widest sense) of subjects (*prajārakṣā*), subordination or submission to the aged and wise, seeing to the settlement of disputes between men (*darśanam vyavahārāṇām*) and protecting himself, *i. e.* as the embodiment of the State. The elaboration of the last two, among these duties, will show how *Vyavahārakāṇḍa* is the natural supplement of that on *Rājadharma*.

Definition of Vyavahāra

Vyavahāra is used in different senses. In popular usage, it means only a transaction or proceeding. It denotes also a law-suit or a dispute which is taken before a court of law for settlement. *Vyavahāra* is sometimes used in the restricted sense of legal procedure. Thus, Caṇḍeśwara deals with only legal procedure in *Vyavahāra-ratnākara* and so does Vācaspatimiśra in his *Vyavahāra-cintāmaṇi*. Both use the word *vivāda* (ordinarily used in the sense of a dispute or a law suit) in place of *vyavahāra*. Jīmūtavāhana in his classical treatise on judicial procedure (ed. Sir A. Mookerjee, 1912) avoids ambiguity by using the expression *Vyavahāramātṛkā* as the title of his book. Most treatises on *Vyavahāra* deal, as is done by Lakṣmīdhara, with both procedure and substantive law, *e. g.* Varadarāja's *Vyavahāranirṇaya* and Nīlakaṇṭha's *Vyavahāramayūkha*.

Lakṣmīdhara uses the word *vyavahāra* in the wider sense. He defines *vyavahāra* (p. 8) as the subject of a dispute between a plaintiff and a defendant

[1] The first of the two verses is found in the printed *Nāradasmṛti* (ed. Jolly), XVII, 17. The second verse is found in the printed text, p. 220 (XVII, 33) with *dharma* in place of *vṛtti*. The two do not run continuously.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

in a court of law (*arthi-pratyarthinor vivāda-viṣayaḥ*). He cites (p. 40) the well-known etymology of the term by Kātyayana as a proceeding that removes (*hāra*) various (*vi*) doubts (*ava*) in a court of law. The verse that precedes the one in which the etymology is given has been variously explained by digests, and illustrated by examples.[1] A legal position (*dharmākhya*) has to be established by effort, as by the production of evidence, as in the case of a landed estate in which there has been an interruption of occupancy (*bhoga*) which is taken before a tribunal. Vijñāneśvara (II, 1) defines *Vyavahāra* as the assertion of one's rights as against the opposition of another (*anyavirodhena ātma-sambandhitayā kathanam vyavahāraḥ*). Lakṣmīdhara, in explaining "*vyavahāra*" in a *sūtra* of Gautama, defines it as that which helps to establish a final decision (*vyavasthā-sādhanam*), and brings under it the sources of Dharma, like the Vedas and their Aṅgas, the Upavedas, Purāṇas, Dharmaśāstra and Arthaśāstra. Buhler, on the other hand, translates *vyavahāra* in the *sūtra* of Gautama (XI, 21) as "administration of justice." (*infra*, p. 12).

The King as Administrator of Justice

As the adjudication of disputes and the administration of justice generally, including the punishment of persons guilty of crimes, constitute regal (or State) responsibility, Manu's description of how the King should begin to function in this way is cited, to begin with, by Lakṣmīdhara (p. 7). The king is the fountain of justice. To fulfil this duty, he has to enter the hall of justice daily, on the second eighth part of the day, *i.e.* between 7-20 and 9 in the forenoon to look into disputes. He may remain in court till noon. He should be accompanied by Brāhamaṇas, along with ministers. That this was not a mere ideal but was actually practised by even powerful rulers is shown by the testimony of Megasthenes (Frag. XXVII.) who states that "the king (*i. e.* Candragupta Maurya) remains the whole day in court, without allowing the business to be interrupted." Kautilya rules that when in court, the king should be easily accessible to litigants and he should not allow them to wait long. (*Arthaśāstra*, I, 19). The court of justice has been described as *dharmasthāna*, *dharmāsana* (Manu, VII, 23) and *dharmādhikaraṇa* (Kātyāyana, verse 52). Kālidāsa and Bhavabhūti use the term *dharmāsana* to describe a court of justice.

The King must enter the Court of Justice, accompanied by learned Brāhmaṇas, who are 'skilled in doing things that are appropriate to place and time' (p. 8) and by able ministers, and he must do so in a humble way (*vinītaḥ*), obviously as a mark of his feeling of heavy responsibility. He should not cause fear or embarrassment to suitors by appearing in regal splendour. He should daily administer justice according to the dicta of *śāstra* and custom. He

[1] See *Kātyāyanasmṛti*, Eng. Trans. by P. V. Kane, 1933, p. 122

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

should begin his work as judge after worshipping the guardians of the quarters (*lokapālāḥ*). The king should control himself and not show anger (Yājñavalkya, II, 1), nor be covetous (*lobhavivarjitaḥ*) *i. e.* have any personal interest in the suit before him. His advisers should be experts in Dharmaśāstra and Arthaśāstra. Dharma resides in good men, and the source of Dharma, in administration, is the King acting as a judge (p. 10). He should, as far as possible, in the many calls on his attention, administer justice in person and impartially (*a-pakṣāntara*, p. 11). His ideal should be Yama, the Judge of the Dead (p. 11). A wrong decision of a previous ruler should not be treated a precedent (p. 11). When smṛti rules seem to be in conflict, he should follow that rule which seems most reasonable (*yuktiyukta*) and equitable (*nyāyya*). If there is a conflict between a rule of Dharmaśāstra and a precept of Arthaśāstra, the former should prevail. Enjoyment without interruption of a property for three generations is held by some Smṛtis to be a source of ownership, but if it is *strīdhana*, he who enjoys it is to be punished as a thief (p. 14) and prescription will not apply. It is so also with regard to the king's property, (Nārada, II, 75). The king should try to trace truth in conflicting depositions, as a hunter can trace animals by their hoof marks (p. 15). Skilled liars may speak falsehoods that seem to be truths. The king should show skill in unravelling falsehoods and discovering truth. A king who shows such skill as a judge wins this world and the next (p. 17). The king who does not attend to suits, thinking only of his comfort will be "burnt" (in after-life). The king, as judge, should not overlook a clear rule, and decide by mere fiat, as such a course will mean ruin to him (p. 18).

Customary Laws (Deśācārādi)

The principle to be followed in regard to customs and usages is laid down by Gautama (XI, 20.21): they should not be opposed to sacred texts. With this provision, cultivators, tradesmen, herdsmen, artisans and money-lenders can make rules to be followed by their respective classes. Family customs, caste usages etc. should not run against Śāstra, and if they do so, they will be invalid (p. 20). Even in the case of the usages of *pratiloma* born castes, their validity will be upheld unless they are contrary to śāstras. To ignore such customary law will cause discontent (*prajāḥ prakṣubhyate*, p. 20). As illustrations, we have Bṛhaspati's rule that among the people of the south (*dākṣiṇātya*) cousin marriages, the eating of beef by artisans in Madhyadeśa, and of fish in the Eastern regions, etc. are to be allowed for the parties following them, and they are not to be called on to perform expiatory rites. Lakṣmīdhara cites Gautama's rule that those who follow such practices have authority to do so, so long as they are not in conflict with sacred precepts (*āmnāyaiḥ aviruddhāḥ pramāṇam*, p. 19). The king should give a decision in matters of such usages,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

after having learnt them from those in each class or tribe or group who have authority to speak of them (p. 19). Bṛhaspati's dictum that in cases where a rule is violated or what is forbidden is done, the king should take over the properties of the persons who do so, leaving them only bare means of subsistence and clothing, is explained by Lakṣmīdhara as not applicable to cases where local practices (*deśācāra*) permit them. The conventional practices of communities should be ascertained carefully, recorded and authenticated by the royal seal, so that they may be applied in cases concerning such conventions (p. 23) The practices are valid only in the areas in which they are followed and among those who follow them. The subject has been dealt with fully in *Gṛhasthakāṇḍa*, Introduction, pp. 22-24, and the corresponding portions of the Text.

Prāḍvivāka (Chief Justice)

If the king is unable, through pressure of other duties (*kāryāvasāt*) is unable to preside himself over a trial in court, he can delegate his duties to a *prāḍvivāka*, who will be the Chief Justice. The person chosen for the office must be a Brāhmaṇa, who has mastered the śāstras (*śāstrapāraga*). He should be well-born, mentally active and vigilant, impartial, incorruptible, of suave manners, good tempered, hard working and a believer in after-life (*Kātyāyana*, p. 25). The *Prāḍvivāka*, according to Bṛhaspati (p. 25) is so called because it is his function to interrogate the parties (*pṛcchati*) and he speaks sweetly to the parties. Truthfulness is among virtues the highest to be looked for in a Prāḍvivāka rules (Gautama, XIII, 31). Some smṛtis hold that when the king is himself presiding over the court of justice, he must have the chief justice (*prāḍvivāka*) to advise him, but the chief justice exercises in such a case only an advisory function. The chief justice should under no circumstance hold private talks with the parties to the suit—a rule which applies also to the assessors or puisne judges (*sabhyāḥ*) who should also be appointed to assist the chief justice. The number of the *sabhyas* is fixed by Manu at three as a minimum, but according to Bṛhaspati they may be five or even seven. Like the chief judge the *sabhyas* should be appointed by the king, and in qualities that they must possess they must be like the chief judge. But while the *prāḍvivāka* must be a Brāhamaṇa, the assessors can be Kṣatriyas or Vaiśyas, *if Brāhmaṇas are unavailable*, but they must possess the requisite qualifications. According to Viśvarūpa the functions of the assessors are only advisory and not administrative (II. 4). Justice is administered only by the king and in his absence by the chief judge.

Other Members of the Court

Without exercising judicial or administrative functions, certain others are required to be appointed in every court of justice. These are the herald who announces the decisions in the suits and proclaims its terms, the Accountant

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(*gaṇaka*) who has to compute the exact amount of the claims, the Clerk of the Court (*Lekhaka*) who should write down the statements, and judgments that are delivered, and the Bailiff or Sādhyapāla; who should be a Śūdra, who has to serve the summons, and watch the parties and witnesses. Water should be kept in the court room for refreshment of parties and witnesses under examination, and fire and gold to be used, if necessary when ordeals are imposed.

Amicus Curiae

The chief judge and the puisne judges (*sabhyas*) are appointed to constitute the court. But learned Brāhmaṇas accompany the king into court, and though not appointed (*aniyukta*) they may be asked to give their opinions to the king or the judges on difficult problems of law that may arise during a trial. Such persons merely express opinions when asked to do so. Their duty ends there. Persons present in court who offer opinions and intervene in trials, without permission are punishable. Trials must be in open court. The private individual who offers his view, whether appointed to give it (*niyukta*) or volunteers it (*aniyukta*) must speak impartially (Nārada, p. 33). The members of the bench should speak what is right and decide justly, whether the king will follow their verdict or not (Kātyāyana, p. 34).

Smṛtis are full of admonitions to judges and to those who take part in trials to be just and impartial and avoid corrupt practices, by holding before them not only immediate punishment for bribery, but a bad future after death. The *sabhya* who sits silent in court, without expressing his views when wrong things are about to be done, must be held to share in the wrong. (p. 37). The *sabhya* should express his opinion only after careful consideration of the matter in dispute and under trial; he is liable for punishment otherwise, both in this world and in the next. An unjust judge must be exiled (*nirvāsyaḥ*, p. 39). A judge who takes sides will have his whole property confiscated. (Viṣṇu, p. 39) Similarly a judge who does not take trouble to apply his mind critically to a case and errs through it is also punishable (Bṛhaspati. 1,76).

Pariṣad

When cases involving business transactions come up, the king (or chief judge) can convene assemblies (*pariṣad*) of merchants or business men of good families and standing, and of mature age to watch the proceedings and advise, when so asked. (Kātyāyana, 58-59). Association in trials of experts was common. Thus in *Mṛcchakaṭika* a chief *merchant* (*pura-śreṣṭhin*) and a member of the *kāyastha* caste (the Śreṣṭhin's Secretary) are associated with the judge in the trial of Cārudatta.

Kinds of Tribunals

According to Bṛhaspati courts of justice are of four kinds: an established

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

court (*pratiṣṭhitā*), in a fixed place or town, a circuit court ("moving", *apratiṣṭhitā*), a court constituted under royal warrant whose chief judge can use the royal seal (*mudritā*) and the court over which the king himself presides (*śāsitā*). The Court of Justice over which the king or *prāḍvivāka* presides should be in the fort within the capital (see *Rājadharmakāṇḍa*. p. 42). The Court sits on all days except the eighth, fourteenth and fifteenth *tithis*. Great stress is laid on employment of elderly persons as judges, assessors and as *amicus curiae* (p. 38), apparently to ensure learning, experience and sobriety of view.

Gradation of Courts

The chief court is the one on which the king or chief justice presides. But Nārada and Yājñavalkya (1,30) declare that suits may be tried in village courts (*kulāni*) courts of corporations (*śreṇi*) assemblages of people (*gaṇa, pūga*). The first three must have been like the later *pañcāyat* courts. The terms have been interpreted in different ways so as to bring almost all types of groups under one or other of them (See Medhātithi on Manu, VIII, 2). Kauṭilya makes a distinction between ordinary civil law courts, under which the various divisions named above will come, and criminal courts, styled *kanṭakaśodhana*, "means of removing thorns," *i. e.* troubles to people in the way of crimes. In Dharmaśāstra the imposition of penalties for crimes is a function of the king. While the ordinary rule in civil cases is that the king should not initiate proceedings in court (Manu, VIII, 43), it is restricted to civil proceedings generally, and in the case of crimes the king *can* and *must* take the initiative (Aparārka, p. 605) The *Kauṭilīya* mentions two types of Courts: *Dharmasthīya* and *Kanṭakaśodhana*. Five out of the eighteen titles of law (*vivādapadas*) deal with criminal offences and trials under them must come before separate courts, and ultimately to the king for award or confirmation of sentences. The king has both police and magisterial duties. He uses either the ordinary police or secret service agents, (*stobhaka* or private detective or *sūcaka* or C. I. D. agent).

The judicial tribunals mentioned in *smṛtis* were thus of a representative character for most local cases. They included among judges not only persons learned in "law" (*smṛti*) but also persons having local, communal or professional knowledge and experience. The courts had thus an elasticity wanting in modern courts (Gururaja Rao, *Ancient Hindu Judicature*, p. 15). No trials are by a single judge; even the king is assisted. A very high moral and legal responsibility is laid on all who try cases or help in them, and heavy punishments both secular and spiritual are indicated for those who error.

The Four Bases of Vyavahāra

On p. 41 occurs a citation of two verses of Nārada, which have caused a considerable amount of confusion in treatises on Hindu Law and Polity. The

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

two verses translated without bringing in preconceived ideas of royal power into it will run thus: "The four "feet" (*catuṣpāda*) of a *vyavahāra* (a case before the court) are *Dharma, Vyavahāra, Caritra* and *Rājaśāsana*, and among these each succeeding overrides those preceding. There, Dharma rests on Truth (*satya*), Vyavahāra on evidence (*sākṣiṣu*), *Caritra* (Custom) on records in book form, and *Rājaśāsana* on an order of the King." The same verses, with slight variation occur in Kauṭilya's *Arthaśāstra*, p. 150. Under this dictum, *Rājaśāsana*, if interpreted as it has been by some modern writers (like Dr. Jayaswal,[1] and Dr. Shama Sastri) as royal edict, it will imply that by fiat a king can over-rule customary usages, as well as Dharma, and that Nārada exalts the power of the king to absolutism. Dr. J. Jolly loosely translated the verses thus: "Virtue (*Dharma*) a judicial proceeding, documentary evidence and an edict from the king are the four feet of a lawsuit. There virtue is based on truth; a judicial proceeding (rests) on witnesses; documentary evidence (rests) on declarations reduced to writing; an edict (depends) on the pleasure of the king." (S. B. E., Vol. 33, p. 7). This loose translation has been outdone by Dr. Shama Sastri's version (*Arthaśāstra*, Eng. Trn. 1929, p. 170):—"Sacred law (*dharma*), evidence (*vyavahāra*), history (*caritra*) and the edicts of kings (*rājaśāsana*) are the four legs of Law. Of these four in order, the later is superior to the one previously named." It has already been noted that customs which contravene smṛti are invalid; and *caritra*, custom, as recorded by order of the king in books were like Sir Charles Tupper's *Punjab Customary Law* (1881) and R. A. Steele's *Law and Custom of the Hindu Castes in the Southern Maharatta Country*.

How greatly the translators have departed from accuracy will be seen if the terms are translated and interpreted correctly in accordance with the next verse and legal usage. The word *vyavahāra* (or *vivādārtha* to use the variant reading) only means "the subject matter of a suit". Its validity will thus depend, according to Dharmaśāstra, in the *descending* order on the king's (*i.e.* the court's) order (*rājaśāsanam*, as the king was also the chief judge), customary law, as recorded in books, (*caritram pustkaraaṇam*), the matter under trial (*vyavahāra*) as deposed by witnesses (*vyavhāraśca sākṣiṣu*) and Dharma, which is rooted in Truth (*satyasthito dharmaḥ*). In the view of those who have seen in these verses proof of regal absolutism, and power to legislate, like the Tudor Kings, by proclamation, the king can make or unmake laws by mere fiat, even if they contravene morality, religion and the ideals of life." A claim for absolute authority can go no further. Those who have given this interpretation overlook the fact that the very same authorities they rely on (*e.g.* Kauṭilya and Nārada) have declared unequivocally that where there is an

[1] *Manu and Yājñavalkya*, p. 74.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

apparent discord between *Dharma* and *Nyāya* (Logic, reason) the latter must give way, and Kauṭilya's emphatic adjuration to the king to act in strict accord with Dharma (*yasmin arthe virudhyeta dharmeṇārtham viniścayet*, p. 150). The king is the mainstay of Dharma, and the means of its diffusion (*rājā dharmapravartakaḥ*, p. 150) by maintaining the enjoined duties of the four *varṇas* (*cāturvarṇāśramasya ācārarakṣaṇāt*). Dharma is of Divine origin, and it cannot be inequitable or illogical, and the injunction of Kauṭilya to apply logic and equity (*nyāya*) and of Bṛhaspati to apply intelligence (*yukti*) in interpretation of Dharma, which being Divine is infallible, are based on this hypothesis. The laws (*Dharmo rājakṛtaśca*) which has to be maintained by the King, according to Yājñavalkya (II, 186) must be such as are not in conflict with "true Dharma" (*nijadharmāvirodha*). The dictum of Manu (VII, 13) that orders that the king may pass occasionally to suit the moment, but without infringing true Dharma must be enforced is thus illustrated by Medhātithi: If the king orders that during the celebration of a marriage in the house of a minister or royal favourite (*iṣṭa*) the city should observe a festival, that all must appear on the occasion, or that no animals should be killed or birds snared on certain days, or that creditors should not arrest and detain debtors on certain days, his orders should be obeyed. It is noteworthy that such are the kinds of laws made by Aśoka, as evidenced by his Edicts. The injunction to the people to obey these orders is itself evidence of the king's authority and attitude to Dharma being under public scrutiny.

The verses in question have been interpreted by the *Smṛticandrikā* (*Vyavahārakāṇḍa*, ed. Mysore, pp. 23-24) thus. A *kṣatriya* has contacted the queen secretly, and when caught, he denies the offence through fear of death sentence and the witnesses he cites perjure themselves to save his life. Here there is a conflict of Dharma and *Vyavahāra* (resting on the evidence of witnesses). Again an *ābhīra*——(shepherd tribe) accuses a man of adultery with his wife, but by the recorded custom of Ābhīras' adultery by its women is no crime, and he defends himself by referring to his custom; here *caritra* (custom) overrules both *vyavahāra* (evidence in court) and Dharma. By an administrative order the King directs the house of a Brāhmaṇa, which is inviolable in Law, to be entered by his police in search of a criminal; here the king's order over-rides Dharma.

Mādhavācārya (*Parāśara-Mādhavīya*, ed. Islampurkar, III, pp. 18-19) gives another illustration to explain the rule. By the custom of Malabar adultery is no offence, while in ordinary law it is. A person caught in adultery with a Malabar woman pleads the custom in defence and is acquitted, in spite of evidence (*vyavahāraśca sākṣiṣu*); but if the king had ordered that in spite of the custom no adultery should be tolerated with Malabar women, his *śāsanam*

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

must be upheld and the offender punished. It is to enable local or communal usages to be explained, even when recorded, that local assessors are brought in trials before the Courts.

Rājaśāsanam may be translated as a decision of the king in a matter in dispute in which local usages and smṛti rules are cited on opposite sides and seem balanced ; if, in such a case the king gives a decision, that will be the rule for the future in similar cases (*Parāśara-Mādhavīya*, III, p. 180). When there are no witnesses or documents, nor possession, and no scope for an ordeal, and there are no texts on local usage, the King must decide and his decision (*śāsanam*) will become binding in this case and similar ones in future. [1]

Rules for the Trial (Vicāravidhiḥ)

The Court should be located in a well-built house within the Fort, well supplied with water and shady trees. Its hall must have images or pictures of gods (*pratyālekhyadevatāḥ*) : It should have water for refreshment of parties and a fire for use in ordeals. If the day is divided into eight parts, the time for the Court beginning is work in the second eighth *i. e.* from 7-30 A.M. The court may go on till noon.

Steps in Enquiry

The four steps in the enquiry are: the plaint (*pūrvapakṣa*); the defendant's reply (*uttara*) ; the Court's decision as to who should begin and on whom the burden of proof lies (*pratyākalita*) ; and evidence as proof (*kriyāpāda*). According to Nārada the first step is to record the plaint and the reply of the defendant (*āgama*) decide next the section of the law (*vyavahārapāda*) within which the matter will come, proceed with the investigation (*cikitsā*) and come to a decision (*nirṇaya.*) If the statement in the plaint is denied as untrue (*mithyokta*), the enquiry has four stages. So also in case of a special plea admitting the charge but qualifying it with a counter-claim, in such a way as not to go against the defendant (*pratyavaskandana*), and citing a previous decision (*prāṅ-nyāya*), but in case of the admission of the claim, it consists of only two stages (Bṛhaspati, p. 45).

Demeanour of Parties in Court

It is disrespect to the Court if the parties come into it with dis-shevelled hair (*muktakeśī*), disshevelled clothing (*muktakaccha*), without the sacred thread worn as it should be (*anupavīta*), or without the second cloth worn above the body (*anuttarīya*), or sit down unpermitted by the Court, wear garlands, or hold up the left arm. These constitute discourtesy, or contempt of court.

[1] See my *Indian Cameralism*, 1949, pp. 103-110.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Judges' Consideration for Plaintiff or Parties

It is natural for litigants, who have to resort to courts for the first time to feel shy, or embarrassed or even to lose their mental balance or temper, when questioned. If the judges resent manifestations of temper from parties, the case will be affected. Manu (VIII, 312) advises the king (as a judge) always to forgive litigants who inveigh against him. But, an enraged party in a suit may often blurt out the truth in anger, and the Clerk of the Court is therefore enjoined to record what an angry party utters in anger (p. 48).

Commencement of the Suit.

When the party who wishes redress from Court comes into it in a humble manner, supplicating justice, the King (or Judge) should reassure him by asking: "What is your business? What is your grievance? Be not afraid! Speak out." (p. 47). He should also ask "By whom, in what way, when and for what reason were you injured?" (*ib.*). Whatever is given as a reply to these questions should be taken down in writing, after further questions and consideration along with the assessors, and the recorded statement should be attested by the seal of the King or Judge (p. 51). After making his complaint, the plaintiff should apply for some restraint to the defendant (to ensure his attendance when summoned later by the Court) but such restraint (*āsedha*) should not cause any physical injury to the person restrained (p. 52). The restraint applied (by the complainant or later by the Court) may be of four kinds:—compelling him not to leave a place (*sthānāsedha*), arrest for a short time (*kālakṛta*), inhibition from moving out (*pravāsa*) and restraint from activity of any kind till the debt is discharged (*karma*). But a plaintiff who places restraint on the other party without the sanction of the King (*i. e.* the Court) is punishable. The restraint is only pending the service of summons on the defendant. Arresting and detaining one who should not be is punishable. Restraint or arrest must not prevent the man so detained from exercising his limbs, or breathing freely or speaking. Restraint should not be applied in cases where it is impossible without injury to the person arrested (as one on horse-back or on an elephant), or where it will entail loss seriously, as arresting a cultivator when engaged in harvesting or sowing, or a soldier on the march or in battle (*sankhye*) or a sacrificer during the sacrifice (p. 54). Similarly, one who is about to be married in accordance with sacred rites (*śāstrodvāhodyata*), one who has begun the rite of gifts (*dānodyata*), artisans at their work, one engaged in pursuing a vow (*vratin*), a minor (*aprāptavyavahāra*), a royal messenger (*dūta*), and persons tormented by severe illness or calamities, are not to be placed under restraint (*Nārada*, I, 52-54). When through an order of the Court, the defendant is made to stay in his own house, he should not be taken into custody on account of another suit (*Kātyāyana*, p. 55).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

These are also not to be sued or summoned, (*Vyāsa*, p. 55). Those who are construed as under the tutelage of their kinsmen, like a young woman in straits, or a woman recently confined, and maidens of a higher *varṇa* than the plaintiff, are not to be summoned. But in the case of women on whom the family depends, or who are without family, or are unchaste or of degraded condition, it is allowed (Compare *Civil Procedure Code*, section 132). He who, when summoned, fails to appear will be fined according to the gravity of the suit.

Security for Appearance (Pratibhū).

In order to ensure the attendance of the plaintiff, after he has made his complaint and statement, and the defendant, after he has been summoned, sureties or security for attendance have to be furnished by them (*Yājñavalkya*, II, 10). If a plaintiff, with an apparently good case, is not able to furnish the security for his appearance, he should be kept under watch in court, and the warders who keep watch over him should be remunerated by him at the end of the day (p. 57). The servant of the Court who serves its summons (*dūta*), should be paid the cost of his food, sufficient for the guard. (p. 57). A second summons should be served on a defendant in case the area he lives in is in the possession of an enemy, or is under famine, or is afflicted by epidemic (*vyādhipīḍita*), and his failure to attend on the first summons must be excused (p. 56). The surety is also for the purpose of ensuring that the decree of the Court is made effective. If either party is unable to afford a surety, he must remain in custody under a court official (*sādhyapāla*). No one is to be accepted as a surety whose antecedents and capacity to stand as such are not known to the Court, or one who may not be able to pay the amount decreed if the party proves unable to do so (*Kātyāyana*, 114-116). Kātyāyana (120) provides for the appointment by the Court of a receiver, who will hand it over ultimately to the successful litigant.

Arrest before Judgment

The provisions about *āsedha* are analogous to those about arrest before judgment in Civil Procedure Code, Sec. 94. (Order XXXVIII)

Plaint (Pakṣa, Bhāṣā, Pratijñā)

When the defendant comes before the Court the statement originally made by the complainant (plaintiff) is written down accurately in their presence (Yajn. II, 6). In the second recording all details must be brought in by the plaintiff. The plaintiff is also termed *arthin* (one who prays to the court for help) and *abhiyoktṛ* (attacker) as he attacks the defendant. The latter is termed *prativādin*, *pratyarthin* and *abhiyukta*. After the defendant comes into court, the plaintiff may alter or amend his original statement and finalise it. He can

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

amend his plaint till the reply of the defendant is filed (*Nārada*, II, 7). A plaint which omits essential details like dates, location and value of the object claimed and its dimensions is inadmissible (*Kāt.* 138) A plaint is vitiated by contradictory statements and will fail (*Bṛhaspati*, p. 61). If the plaintiff through timidity is unable to complete his case, he may be given time to do so (p. 62), and Nārada limits the time to a week. The plaintiff's statement should be written on a board or on paper. (The rules are similar to those of the Civil Procedure Code, Order VII, rules 1-5).

A plaint which omits to furnish essential details (*e.g.* time and place of cause of action, the material or *dravya* in dispute and its amount), and one which mixes up several *vyavahārapadas*, or contains manifestly imaginary claims, or is self-contradictory must fail, as also one opposed to the usages of the country (*Kāt.* 136). A plaint making a claim for a trifle is to be rejected, according to Bṛhaspati, as it will only waste the Court's time.

Interdicted Litigation

A case involving a dispute between a *guru* and his disciple, a father and his son or sons, between husband and wife (*dampatī*) and master and servant (*svāmi-bhṛtyaka*) should not be allowed. Lakṣmīdhara (p. 51) explains that after the judges (*sabhyāḥ*) obtain in such cases the plaintiff's statement and that of the defendant, and hear them, they should not proceed with the case but endeavour to clear up the matter and calm the disputants (p. 51). The *Mitākṣarā* (II, 32) takes a similar stand, holding that as no good will result in this world or the next by proceeding with such disputes, the pupils and others should be induced by the court to give up the case, but if the parties press the matter, the suit should be proceeded with and decided on its merits. Jīmūtavāhana (*Vyavahāramātṛkā*, p. 285) takes a firmer stand. He states: "This refers only to small matters (*alpāparādhaviṣayam*). If the teacher inflicts an improper punishment (*anucitadaṇḍa*) on the pupil, or the father through infatuation wishes to give away his entire property (*sarvasva*) to a prostitute or a *kirāta*, or desires to sell away an only son or give him away (in adoption) or a husband wishes to sell away his chaste wife or a hereditary servitor—such disputes *must* be looked into (*dṛṣṭavya eva*), and the appropriate action or punishment awarded by the Court". He cites passages showing that the wife has absolute property over her *strīdhana* and if the wife or son errs they must be lightly punished. A legal proceeding by these is therefore lawful. Nārada holds that disputes between husband and wife should be settled by relations, and not by courts of law.

Priority in dealing with Cases

Manu (VIII, 24) lays down that suits are to be taken in the order of the *varṇa* of the complainants, the Brāhmaṇa's being heard first, and so on. This is

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

merely recognition of the religious commitments of the Brāhmaṇa and of the others rather than partiality. Again, when suits of different importance are brought in, those which are most important should be taken up first, according to Medhātithi. Serious cases of violence, theft, assault and defamation and cases *relating* to women ('*against* women', according to Viśvarūpa) should be heard atonce, and the defendant must be made to answer the charges immediately. (Yājñavalkya, II, 12, p. 66)

Time for Defence or Answer (Uttaram)

When the value of the thing in dispute will deteriorate, or there will be the risk of its destruction or loss, the matter should be treated as urgent. Kātyāyana holds that in disputes concerning cattle, fields, women, marriage, deposit, loans (for use), purchase and sale, theft, quarrels (*pāruṣya*) acts of violence and charges of grave sins the defendant should be made to give his reply immediately. (p. 67). Ordinarily, if the defendant does not give his rejoinder within a week, he loses the case (Kātyāyana), but Manu (VIII, 58) allows 45 days for the rejoinder to be made. The time should be granted only when applied for (*yāceta*, p. 64). The time granted will depend ordinarily on the interval between the filing of the suit and the transaction, and the maximum time is one year (p. 65), which can be given also when the defendant is an idiot, or lunatic or is seriously ill or has gone to a foreign land and his address is unknown, as are also relevant witnesses (p. 66) Gautama. (XIII, 28) states that if the defendant is unable to give an immediate reply, the judge may wait even for a year, but, as pointed out by Medhatithi, this is the extreme limit, and should not be ordinarily allowed. Postponement, at the discretion of the Court, may be granted in complicated cases. When such time is allowed in cases of debts, pledges, gifts, deposits and inheritance, due security must be obtained before time is given for the reply (Pitāmaha in *Parāśara Mādhavīya*).

Answer or Defence (Uttaram)

A plaintiff's reply to the contention of a defendant is replication, and the defendant's reply to the plaintiff's replication is a 'rejoinder'. According to Bṛhaspati (p. 68) the reply is of four kinds: (1) denial (*mithyā*); (2) admission (*satya* or *sampratipatti*); (3) counter-claim or special plea for demurer (*kāraṇa* or *pratyavaskandana*); or (4) plea of *res judicata* or former decision (*prāṅ-nyāya*). Lakṣmīdhara cites from Bṛhaspati, Kātyāyana and Vyāsa detailed descriptions of faults in a rejoinder (pp. 68-74). The treatment is exhaustive. Everything is aimed at minimising delay in the disposal of the suit. This is a special merit of Hindu judicature.

Representative or Agent of Defendant (pratinidhi, prativādi)

When a person is offered as his consenting representative by the defen-

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

dant, he should be treated as if he was the party, and be allowed to act for his principal, but the victory or defeat is the latter's and not that of the agent. But an agent will not be allowed in cases of brahmanicide, drinking wine, theft, incest and other grave offences like sedition, counterfeiting coins and violent assault (p. 75). The agent is like a priest in a religious ceremony acting for a principal. The natural agents are brothers, father or son. The intervention of others than the constitued agent is punishable (p. 75).

Defeat in the Suit (Hīna).

Apart from the results of the investigation and trial, which have to be carried, a party may be regarded as defeated in certain circumstances. Thus, according to Manu (VIII. 53-58), the plaintiff who cites a witness who was not present at the transaction, or who retracts the statement of his case, or makes confused and contradictory statements, or shifts his ground, or who does not stand by his own assertions, or who tampers with a witness, or refuses to answer questions put to him by the judge, and who does not establish his case, is to be regarded as 'defeated,' (*hīna*) *i.e.* as having lost his case. If a plaintiff refuses to answer questions put to him by the Court, he will be fined. The same is the case with a defendant also, but a limit of three weeks is allowed him to give his answer to the plaint. (p. 82). Nārada regards the losers of a suit as of four kinds : those who abscond after being summoned by the Court, or who keep silent in Court, or who are convicted of falsehood in Court or one who admits the case against him (*i.e.* confesses). Nārada adds to the list of losers in a suit those who give up their original claims and put forward new ones, not mentioned in the original complaint (p. 81). Yājñavalkya (II, 16) adds to the number he who endeavours to press his claim without proof. Kātyāyana adds to the number the person who having made a charge backs out of it later (p. 82). A verbal error (*vākcchala*) does not vitiate an act, (Nārada, p. 83), in matters relating to women, landed property, cows and debts. The error has to be paid for by a fine, but the suit will not be lost.

Compromise (Sandhi)

After the defendant has filed his answer (*uttaram*) and the parties have joined issue in Court, they should not compromise the suit privately without the sanction of the Court. Such a compounding will be like the union of iron pieces by fusion. But it may be necessary if the evidence on both sides is balanced, and the uncertainty of the decision, owing to differences between usage and smṛti will make a compromise desirable. It is for the courts to encourage such compromises, says Bṛhaspati (p. 85) as disputes engender hatred among men, and heads of society should endeavour to stifle such growth of illwill. The courts are advised to help the trend to compromise. But a compromise entered into behind the back of the Court is punishable, with double the court costs

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

on each side. In modern Indian Law too this position exists (See *Civil Procedure Code*, sec. 445, Order XXIII, and Criminal Procedure Code on compounding of offences). Both parties may have been wrong-doers and would not escape judicial castigation, if the suit was proceeded with. It is the idea that such moral restraint will be evaded that is behind the penalty advised for unauthorised compounding. Kātyāyana deems such arrangements as deceiving the King.

Court Fees (*Bhṛti*)

In criminal cases no fees had to be paid by the complainant, and fines imposed are among the penalties on the convicted. No fees are to be paid at the inception of the suit by either party. When the suit is decided, each party has to pay 5% of the value of the suit, and the extra 5% to be paid by the unsuccessful defendant is the penalty for needless litigation, and has to be treated as a fine, if he had denied his liability and necessitated the enquiry in Court (Manu, VIII, 139). Besides its lowness as compared with the heavy court fees, of a progressive nature, rising in amount with the value of the suit, its collection at the end of the suit makes it possible for a poor man who has no resources and has been deprived of them by his opponent, whom he has to sue, to start the suit. It is not so now. Taken along with the provision to prevent unnecessary delays in hearing the suits and deciding them, the old smṛti law was fairer to litigants than modern Indian law.

Production of Evidence of Proof (Kriyādānam)

Even the plaint becomes a *replicatio* or rejoinder (*uttaram*) when the defendant raises in his reply a counter claim. In such a case, the plaintiff has to add proofs to establish his claim (Kātyāyana). The plaintiff must produce further evidence to support his claim, *e. g.* in a suit for the repayment of a debt, if the defendant while admitting puts forward a counter claim, by citing witnesses who were present when the loan was contracted. If two persons quarrel, and if both cite witnesses, the witnesses of the party who first goes to the Court shall be heard first. When the plaintiff's case shows weakness (*ādharya*), the witnesses of the defendant should be heard first. When the defendant has met the plaint by a counter claim, he takes priority and has to prove his assertion first. (p. 88). If the reply is denial the burden of proof is on the plaintiff. If the reply claims to rest on a former judgment or on a special plea, the burden of proof lies on the defendant. If the reply admits the claim no question of burden of proof arises. When the defendant denies the claim *in toto*, and by evidence the plaintiff partly establishes it the judge can decree the whole claim.

Classes of Proofs

Bṛhaspati (p. 91) classes them as two—human and divine. Human proofs

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

are witnesses (*sākṣiṇaḥ*), documents (*lekhya*) and inference (*anumāna*), Kātyāyana adds *bhukti* or enjoyment or user as a fourth kind of proof. *Yukti* (reasoning) is used as a synonym for *anumāna*, as inference is by reasoning. In certain cases like a right of way, ownership of water courses, enjoyment is a more powerful proof than documents or witnesses. Ordeal is divine proof. Ordeals are recommended in the case of heinous offences (*sāhasa*) along with witnesses: so also in cases of abuse, defamation and injury. In cases of treason (*nṛpadroha*) ordeals are recommended in preference to evidence, as obviously it will be difficult to get the latter. So also in regard to cases involving the character of women (p. 95). In regard to acts done secretly, in which witnesses are obvionsly unavailable, ordeals are necessary. Secret offences may be dealt with by study of manifest signs and demeanour as well as by ordeals. In regard to acts done long ago, for which living testimony is unavailable, ordeals may be used in preference to witnesses. Even when witnesses are available, ordeals are preferred (1) when the evidence on both sides is equally balanced, making it difficult to decide, and (2) when the offence being investigated is one involving death penalty (p. 96). If the authenticity of a relevant document (*lekhya*) is denied, recourse must be to ordeals. So also if the document is declared to be forged. (p. 97). Bṛhaspati and Kātyāyana favor a wider use of ordeals, as in cases of misappropriation, fabrication of pearls, gems and corals, withholding a deposit or adultery. The use of ordeals is prohibited in disputes relating to landed property and of libel and slander.

Witnesses (Sākṣiṇaḥ)

Witnesses are grouped in eleven classes by Nārada and into twelve by Bṛhaspati. They are grouped as 'appointed' (*kṛta*) and 'unappointed' (*akṛta*). The former are of five kinds and the latter of six (Nārada). Under the first class come an attestor who is cited as witness (*likhita*), one who has to be reminded of the act (*smārita*), a casual witness (*yadṛcchābhijña*), a secret or hidden witness (*gūḍha*) and an 'indirect' witness (*uttarasākṣin*) and a family witness (*kulya*). Bṛhaspati adds to this category the person who caused the writing (*lekhita*). Under the 'unappointed' category come co-villagers, the judge, the king, one acquainted with the affairs of both parties, one deputed by the claimant. When a trial is conducted by the king (as on an appeal) the scribe (clerk of the court), the judge and the puisne judges (*sabhyāḥ*) may be witnesses (p. 101). When a case of theft or assault within a village is being dealt with, a villager is a good witness, even if uncited. A person, not cited but who has actually heard or seen, is admissible as a witness (Manu, VIII, 76). The *uttaraśākṣin*, who corroborates the testimony of others from his own knowledge, is hardly an indirect witness, according to Dr. Kane (*Vyavahāramayūkha*, Notes, p. 66). Jīmūtavāhana cites a verse of Vyāsa to show that as regards

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

what took place in his own presence as a judge, none can be a better witness than the king. Dr. Amareshwar Thakur (*Hindu Law of Evidence*, 1933, p. 20) points out that acceptance of *akṛta* witnesses is due to the necessity for testimony and some circumstantial guarantee of reliability.

The testimony of an attestor (*likhita*) is valid even after the lapse of time.) p. 103). If he is unable to identify his own signature, after the lapse of time, the genuineness of the signature may be established by comparison with other signatures of his (Kātyāyana, p. 104). Testimony rests on memory. Arbitrary rules of the duration of the period, during which such memory is allowable—, *e. g.* of a deposing witness upto seven years, of a casual witness for five years, a secret witness upto the third year and an indirect witness upto a year—may be deemed merely recommendatory, for as Nārada owns (p. 104) the evidence of a man of good memory, with undamaged faculties, will be valid even after a very long period.

Indirect Testimony

Manu lays down (p. 98) that evidence in accordance with what has been actually seen or heard is alone admissible (VIII, 74). A *sākṣin*, according to Nārada is one who has actually *seen* with his own eyes. This is in accordance with the modern rule of preference of direct knowledge. Medhātithi holds that Manu's rule is against indirect or hearsay evidence, This is so today too. But secondary evidence may be accepted in certain circumstances : the death of the appointed witness or his having gone to a distant place, which makes his presence in court impossible, or the appointed witness dies but there are persons who have heard his statements on the matter in dispute. Accordingly, Viṣṇu (VIII, 12) rules that an appointed witness having died abroad, those who have heard his depositions may give evidence. This is in accordance with modern practice.

Circumstantial Evidence (Yukti)

Yukti may be taken as circumstantial evidence from which an inference, warranted by reasoning, may be drawn. Bṛhaspati has a famous dictum that there is loss of Dharma in a trial devoid of the application of *yukti* (*yuktihīnavicāre tu dharmahāniḥ prajāyate*). Śankhalikhita state that " an adulterer is proved to be such by being caught playing with a woman's hair, when she is another's wife, an incendiary by being caught with firebrand in his hand, near a house on fire, a murderer by being caught near a murdered man, and a thief when found in possession of some of the stolen articles." Such presumptions are noticed in the *Indian Evidence Act,* sec. 114. The famous story of Māṇḍavya, which is cited in smṛtis, is an instance, often given, of the risk of coming to conclusions by apparent signs, or circumstantial evidence alone, when not critically weighed. In such cases Nārada (IV, 289) and Manu (VIII, 114)

3

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

provide for special oaths (*śapatha*) to clear up suspicions arising from circumstances.

Evidence on Commission

When it is impossible to bring into court a witness who is in a foreign land, his testimony may be recorded by Vedic scholars (*traividyāprahita*) and the record may be accepted by the court. This corresponds to evidence taken on commission provided by the Indian Evidence Act and the Civil Procedure Code, 485, order XXVI.

Testimony of a Solitary Witness

Gautama rules that the witnesses should be many (p. 105) and trustworthy, and might be even Śudras. Yājñavalkya (II, 68-69) describes persons of austere life and learning as competent witnesses, but even they should at least be three in number (p. 105). Manu (VIII, 60) rules that a suit may be decreed against the testimony of *three* witnesses (p. 102). Bṛhaspati rules (p. 102) that the witnesses may go up in number from three to nine even, but a single witness should not be accepted for examination (*na pṛcchet kadācana*). Kullūka explains Manu, VIII, 66, barring a solitary witness, as due to the fear of the solitary witness dying or going abroad, and thereby frustrating a decision (*naiko vināśapravāsaśaṅkayā*). But a sole witness is allowed when both parties agree to it, and the witness is a person of undoubtedly high character.

Other instances of the admissibility of a single witness are, (1) if he alone was taken into confidence when a deposit was made (in such a case alone), or (2) is one sent by the litigant, or (3) is a jeweller who alone is competent to identify jewels.

Witnesses have to be men of character, and preferably of the first *varṇa*, and devoted to its religious duties. They must be known for their impartiality and rectitude. They must belong, if possible, to the same group as the parties (*śreṇi*), and, in the case of suits or cases involving women, women witnesses should be preferred (p. 107). For litigants of the first three *varṇas*, witnesses should preferably be of the same *varṇa*. or of groups (*varga*) of the same group. Śūdras of good character should be accepted in cases involving others as well as Śūdras (p. 107).

Disqualified Witnesses (Asākṣiṇaḥ)

The smṛtis give long lists of persons who should not be witnesses. It may be presumed that the rules are only recommendatory in most cases, or indicative of the inherent defects in the witness. According to Nārada inadmissibility to be taken as witness may spring from (1) a rule of smṛti, (2) or lack of character in the witness, or (3) contradiction, or (4) bad disposition or (5) intervening desease. (p. 108).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In the first group come persons who have renounced the world, or have no interest in worldly affairs or are unlikely to watch them, infants (*śiśu*), insane persons or drunkards (habitual), or rakes, outcastes, adulterers, persons who live by prostituting their women, and atheists. Exclusion on the ground of inconsistency in statements of the witness, can arise only after the hearing. It is a case for rejection of testimony, and not for rejection of summoning, unless of previous conviction for such an offence. Persons of manifest bad character (*dṛṣṭadoṣa*) are excluded. An interested party is to be excluded, if he has an interest in the suit. An abettor (*sahāyin*) or accomplice is also to be excluded, *i. e.* his testimony is to be rejected. The idea is apparently to reject the unhesitating acceptance of the testimony of relations and interested persons, not their rejection as witnesses. The ground of exclusion (or suspicion) is common interest between witness and party. Manu will allow a relation (*bandhu*) on failure of other witnesses (VIII, 70). An enemy (*ripu*) is excluded on manifest suspicion. Born slaves or dependant labourers are also excluded. Incompetency on account of want of reasoning faculty arises in " infants " (*śiśu*). In modern practice even the testimony of a child, which shows intelligence, though only eight or nine years of age, is allowed. A person of senile age (*vṛddha*) is excluded similarly. Persons with deficient limbs or suffering from incurable disease or eunuchs are excluded because of their faculties of perception being defective, or because their defects are the results of their bad *karma* in past births (Manu, XI, 49-52). Persons who are deficient from a religious standpoint are excluded, as obviously the oaths that are administered to such witnesses cannot be felt by them to be binding. The exclusion of women from being witnesses is on the presumption of ficklemindedness in them. But Manu's acceptance of them in cases where women are concerned will show that this cannot be the real ground. Medhātithi (VIII, 68) explains that the rule of exclusion of women from being witnesses applies to cases where both parties are *men*. When the suit is between two women or between a man and a woman, the exclusion disappears. The admissibility of women to testify on failure of qualified witnesses is explained by Medhātithi as implying that they are competent to testify in cases which are recent, as there has been no interval of time in which their minds might waver !

There are over a score of exclusions on account of low birth or professions. Exclusion, as a kind of privilege, is instanced by that of the king and royal officers or of *śrotriyas*, who must be constantly engaged in religious duties. The exclusion is not an indication, as pointed out by Medhātithi (VIII, 65), of their want of credibility, but to save them from being taken away from important religious duties. One who volunteers evidence is not to be accepted (p. 114)

A witness summoned by one party should not be asked by his opponent to testify (*Kātyāyana*, p. 116).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Witnesses barred on specific rules will still be admissible in cases involving grave crimes (p. 118).

Priority among Winesses, its determination

The relative value of evidence of witnesses of the different classes does not arise in cases of violence, assault, theft and defamation, and the competence of those who give such evidence should not be scrutinised too closely (Manu, VIII, 72). Kātyāyana adds transgression of the king's commands to this list, along with complaints in regard to what took place within a house, at night, or outside the village. In cases of violence those who are ordinarily barred from giving testimony, like slaves, the blind and the deaf and lepers, are examinable (p. 118). The underlying idea is that if one insisted on *absolute* acceptability in a witness, it may be difficult in some cases to get any evidence at all. But Nārada (p. 118) would still exclude from giving evidence children (because they might speak falsely through ignorance), relations (as they might depose falsely from affection), an enemy (as he might depose falsely from the desire of revenge) and women (because of habitual untruthfulness !). Manu (VIII, 77) ascribes the exclusion of women in evidence to their fickleness. But there is no exclusion of women from giving evidence altogether, as they are permitted in suits in which both parties, or one of the parties is a woman (Manu, VIII, 68). Manu would reject the evidence of men who are very senile, or are of depraved mind or are diseased.

Rejection of Testimony of Witness

The rule is that any disqualification of a witness that would make him unfit to give evidence should be stated openly in Court by the party objecting, and at the very beginning. The challenge should not be after deposition has begun. A false or malicious attack on witnesses makes the attacker punishable (p. 120). Vyāsa rules that the defects of a witness should be stated in open court, and in writing, and the Court must ask the witness to refute them or stand aside, but if the witness protests his innocence, the challenger must be asked to substantiate his statement impugning the witness.

Examination of Witnesses (Sākṣiśrāvaṇam)

The smṛtis insist on the examination of witnesses and hearing them with as little delay as possible (p. 126). Witnesses should be put on oath (*śapatha*) after being called up, and then closely examined, one after another. The deposition must be in the presence of *both* parties in certain cases, the depositions should ordinarily be taken near the objects in dispute, *e.g.* cattle, bipeds, or immovable property (p. 123), but witnesses can be made to depose even in the absence of things to be weighed, or counted or measured.

The examination should be in the morning, and after both judges and

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

witnesses have purified themselves (by baths etc). The examination should take place before images of gods and in the presence of Brāhmaṇas. Elaborate exhortations to witnesses, appealing to them to speak the truth, the whole truth and nothing but the truth, and pointing out to them the spiritual merits of speaking the truth and the danger of sinning by false testimony are given in Smṛtis. 'The perjurer commits the same sin as as the incendiary, the slayer of children and women, warns the judge' (Yājñavalkya, p. 125).[1] All merit acquired from birth will, it must be exhorted, be lost by speaking falsely. The guilty judge, the guilty witness and the killer of a Brāhmaṇa are equals in sin. By telling the truth, the witness must be warned, he attains fame in this life and beatitude after death (p. 122). Truth is greater as a conferrer of merit than a thousand horse-sacrifices (*aśvamedha*)—A perjuer, adds the exhortation, suffers the pangs of a discarded wife. Truth is the stairway to Heaven (*svargasya sopānam,* p. 127). Truth is better than a hundred sons. One who speaks truth attains godhood even in this life (p. 128). Generations of deceased ancestors are ruined by the false deposition of a descendant (Baudhāyana, p. 129).

Such exhortations will be effective only on believers in Dharma. The exclusion from being witnesses of agnostics (those who have no faith in religion), atheists, and apostates will be intelligible from this type of exhortation. The exhortation is made along with imprecations. The oath (*śapatha*), which is described in detail in smṛtis (*inf.* pp. 131-135), will be ineffective on those who do not believe in Dharma and *Karma*. All the merit (*sukṛta*) that a virtuous man acquires will be lost by speaking falsely, or defeating unjustly an adversary in a suit (Yājñavalkya, p. 135). So will it be ineffective too in persons of high birth (Brahamaṇāḥ) who take to ways of life condemned for their varṇa. (p. 135).

Manner of Testifying (pp. 136-137).

The witness should testify in a reverential manner. He should lay aside his head-dress, touch gold and cow's urine (*gomaya*) as a purification, and speak lifting up his right arm. In cases of manslaughter he should depose before an image of Śiva (*vādayet Śivasannidhau,* p. 136). He should not answer when he is not questioned. An unsummoned or uninterrogated witness should not depose (p. 137). When the deposition is made in a natural way, the witness should not be harassed by being questioned again and again.[2] The witness should speak of only what he himself has seen or heard (Baudhāyana, p. 137). That way will win trust.

Evaluation of Witness (p. 138)

The king (or in his absence the Chief Judge) should himself question the

---

1 All such references are from Vyavahārakāṇḍa, published in G. O. S. Vol. CXIX.

2 This is a virtual interdiction of cross examination.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

witness in open court, but weigh the evidence subsequently along with the puisne judges (*sabhyāḥ*). Attention should be paid to the tone and manner of the deposition by the witness in evaluating the testimony. When the witness appears restless, shifts his position, licks the corners of his lips, loses color, perspires in the face, coughs and heaves often, scratches the ground with his toes, becomes dry-mouthed, falters in speech, speaks incoherently, is voluble and silent by fits, and will not meet the eyes of the questioning judge, he may be regarded as perjuring. But these are, as warned by Medhātithi (VIII 126) not proofs of dishonesty. Such symptoms may be displayed even by truthful and nervous witnesses unaccustomed to appear before courts, and they must be deemed only as needing observation for subsequent consideration by the judges. As witnesses are likely to become nervous if the King or chief judge shows anger, these are warned not to lose their temper, and to regard such signs as often natural to some persons.

Allowable Perjury (*Satyāpavādaḥ*)

Falsehood is " permissible " in testimony when truth speaking bring death to one of the parties. " By truth are witnesses purified; and so are they when they depose falsely to save the life of persons " (*Viṣṇu*). Speaking falsely from a pious motive does not make a witness who speaks so lose Heaven. (p. 146). Gautama, who adheres to this rule, modifies it by adding that speaking the truth in cases of confirmed and heinous offenders will not be sin (p. 146). But a sin *is* a sin, even if committed for pious motives and must be expiated. The expiations advised by Viṣṇu, Yājñavalkya and Manu in such cases are repeated by Lakṣmīdhara (p. 147). The *Mahābhārata* allows in a famous passage, lying in five cases.

Strength of Evidence (*Sākṣi-balatvam*)

The rule advised is that the evidence of a majority of witnesses should be accepted as truth but if the number testifying on both sides is equal, the decision should then go by observation of the demeanour and good qualities (birth etc.) of the witnesses, and where the good qualities are balanced, by the side for which Brāhmaṇas have testified. When numbers are equal on both sides, as regards witnesses, the side which has more virtuous men as witnesses should win. If, after the plaintiff has established his contention or case by a number of witnesses, the defendant produces more and better witnesses, the former loses his suit (Kātyāyana, p. 149). Among witnesses quality is to be preferred to mere number (Yājñavalkya II, 72).

Evidence of witnesses becomes worthless in some cases. Inconsistent statements by a witness, conflict of evidence as to time, place, age, matter, quantity, shape and species makes the evidence worthless. If in a suit for money

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

debt, the witnesses contradict one another as regards the amount their testimony is worthless.

Punishment for False Testimony (Sākṣidaṇḍaḥ)

A witness who says first one thing and later says what is contradictory to his first statement should be punished for deceptian (Kātyāyana, p. 141). Manu ascribes several obvious causes for false evidence: *e.g.* covetousness, distraction of mind, fear, friendship, lust, anger, ignorance and immaturity of mind (VIII, 118). He prescribes graded punishments according to the apparent cause of the falsehood in testimony. These range from the lowest amercement in cases of lying through nervousness, two middle amercements if it is due to fear, and four times the lowest amercement if it is through friendship, and ten times of it if it is done through lust, three times the second amercement if it is due to wrath, two hundred *paṇas* if it is due to ignorance and a hundred if it is due to puerility (VIII, 121). The severity of the penalties is explained as designed to prevent a failure of justice and in order to restrain injustice (VIII, 122). Banishment, in addition to a fine, may be the penalty for perjury by Non-Brāhmaṇas but exile alone is the punishment for a Brāhmaṇa perjurer. (*Ib.* 123). Viṣṇu would, in addition to banishment, impose the confiscation of entire property as the penalty for perjury (p. 142). A witness who knows the facts but stands mute when questioned, deserves the same penalty as a perjurer (Viṣṇu, p. 143), and one who refuses to testify shall be fined ten per cent of the value of the property in dispute (Kātyāyana, p. 143). Delaying evidence for three fortnights is punished by a fine of ten per cent of the value of the property in dispute (Manu, VIII, 107), and Kātyāyana would punish the witness who, knowing the facts, will still not testify, with a fine equal to the value of the property in dispute. The hand of God is seen when a perjurer suffers from disease or a fire accident within a week of his deposition (p. 143).

Documents (*Likhita*).

Even within six months, declares Bṛhaspati (p. 152), doubts about facts will rise in human mind. It is to avoid them that the Creator has invented Documents. Marīci (p. 152) affirms that the genuineness of gifts, or sales of landed property is not provable unless the acts have been recorded in documents.

A document needs attestation, which may be of different kinds. Viṣṇu divides them into three classes from this standpoint: those written before the King (*i.e.* before an official who attests them, like the modern Registrar of Assurances); those bearing the signatures of witnesses ; and those that have no such superscription. Nārada (IV, 135) clases them as (1) those written in the hand of the executant himself and (2) those written by another's hand. The

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

second alone needs attestation. Documents again may be public (*rājakīya*) and private (*jānapadīya*); and the latter may be written in his own hand by the executant and or may be written by a scribe or another person. The *Mitākṣarā* (II, 22) calls the *rājakīya* document *śāsana*, and the other *cīraka*. The *jānapada* documents are of different kinds: deeds of partition (*vibhāga-patra*), deed of gift (*dānapatra*), sale deed (*kriyāpatra*), mortgage deed (*ādhipatra*), deed of convention by villagers (*samvitpatra*), deed of bondage (*dāsapatra*), deed of debt (*ṛṇalekha*), deed of purification (*viśuddhipatra*) attested by those present at the purification for sin, compromise deed (*sandhipatra*), deed defining boundaries (*sīmāpatra*) submortgage deed (*anvādhipatra*) and *upagata* (receipt). A document attested by an accountant or state official is regarded as if it was attested by the King himself (Viṣṇu, p 153). A state document is signed by the King or bears his seal (*mudrā*).

The classifications are not exhaustive. The royal deed is said to be superior (in authenticity). The royal deed is said to be superior (in authenticity) to the *jānapada*, the *jānapada* to *svahasta* attested by witnesses and the last to a *svahasta* which is unattested by witnesses.

Two witnesses were usually regarded as sufficient for attestation. Full details regarding dates, places. residence, parentage etc. should be furnished in document.

Grant of Decree (Śāsana)

A royal grant has to be engraved on a copper plate, and written by the Sāndhivigrahīka. It should mention place, family lineage, place, village to be donated, and declared valid in regard to the gifts as long as the Moon and the Sun last (p. 157). When a king makes a gift of a village or land all these details should be given in the copper plate, which must have the royal seal also. The terms of the gift should be indicated in it.

The document which records the decree of the Court, after an enquiry, is called *jayapatra* or *paścātkāra* (p. 160). It should give a resume of the enquiry, and the statements of plaintiff and defendant, evidence and the decision of the court fully (*Kātyāyana*, p. 160). The king of chief judge, and the other judges should sign the document.

Valid Documents (Sallekhya)

A document is valid if it is duly attested, after being legibly written and in clear language, following local usage as to documents, and if it gives all details that are necessary fully (p. 261).

A document which is declared invalid should be annulled at once. If it is not done, and it is allowed to remain, it has validity. When a document is

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

lost, or damaged or is illegible or torn or burnt, a fresh document must be made (p. 262). The fresh document may be written in his own hand by the party.

Invalid Documents (Duṣṭalekhya)

Documents executed by a dying person, by children, by frightened or desperate persons, by women, by intoxicated, mad or grief stricken persons, or executed at night or by force are deemed invalid (p. 263). A document recording a loan held by a creditor, which is however unattested, is void unless the creditor proves the debt otherwise. A document opposed to local usage, which is ambiguous and incomplete in the specification of matters and is executed by one who is not the owner, is also invalid (Kātyāyana, p. 164). A document spoilt by fire, or executed long ago, or dirtied and illegible, or which contains mutilated or effaced syllables, or is for a brief period only may be declared invalid (p. 164). A deed in which the lines are irregular, is in ambiguous wording and which does not possess the characteristics of a genuine document is invalid (p. 264).

Testing Genuineness of Documents that are suspect

A document bearing the royal seal must be accepted as genuine (Prajāpati, 168). If a document is in the hands of one who is not the owner, its coming into his hands must be investigated (Vyāsa, p. 167). Careful scrutiny of a document, whose authenticity is doubted, is necessary by comparing its writing with that of the alleged writer, and noting any peculiarities in its wording or tenor (Nārada, p. 167). Vyāsa warns us against accepting the authenticity of a document from its apparently genuine writing as clever forgers fabricate documents that look genuine (p. 166). Dishonest relations try to cheat women and children and illiterate persons by fabricated documents (Bṛhaspati, p. 166). When the witnesses, scribe, creditor and debtor of a document are all dead, there is reason to suspect its genuineness, says Nārada. (IV. 138.)

Strength of a Document (Lekhyabalam)

In order to combat possible challenges in future of the genuineness of a deed, Bṛhaspati advises its owner to exhibit and read it in assembled family groups, meetings of traders and co-habitants, so as to ensure its authenticity beyond dispute (p. 170). When a document has been produced when required, and frequently also, it remains valid for ever (Nārada, IV. 140). A document which has not been questioned for twenty years is valid (Kātyāyana). When a thing has been enjoyed for twenty years without question, the document sanctioning the enjoyment is beyond challenge. A boundary dispute can be settled and recorded in a document. If this remains unchallenged for twenty years, its validity after the period cannot be raised. When a pledge is

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

made, if the pledgee has been enjoying it, the document on the pledge is valid. A document in the handwriting of a wellknown scribe is unquestionable.

Importance of Documentary Proof

A document is stronger than oral evidence or even ordeals (p. 173). A documentary proof can be over-ridden only by another document.

When a document has not been heard of for thirty years, and is then produced, its validity is gone; so also a document relating to a debt challenged to be owing by a wealthy man, who is easily found, is relied on to claim the debt, it is deemed suspicious. A document which has not been heard of for a long time (*bahukālam*), nor seen, or relating to a debtor who is dead, and which is not tied to a pledge, must also be deemed suspect. When a document has been taken away to another country, or is partially burnt, or is badly written and not quite legible, time should be granted to its owner to establish its authenticity. If the document has completely disappeared the evidence of those who had seen or read it must be produced (p. 175).

After a debt is discharged the document recording it must be destroyed (Yājñavalkya, II, 931) or a receipt (*upagata*) for the amount paid taken.

Punishment for forging Documents

The fabrication of royal edicts as well as private documents is a very grave offence, and the capital sentence is prescribed in smṛtis for both (Manu, IX, 232 and Viṣṇu, 9-10). The highest fine is prescribed for one who adds to or writes less than what is containable in a royal grant (*śāsana*).

Jayapatra and Paścātkāra

Lakṣmīdhara mentions both. *Jayapatra* (document of victory) is the judgment decreeing the suit and handed to the successful party. It must contain in a summary form all relevant matters concerning the suit and trial: *e.g.* a summary of the plaint and of the rejoinder, the decision as to the party on whom the burden of proof was laid by the court, and the pleadings and depositions of the parties and witnesses. It should be signed by the King and bear his seal, if the suit was conducted before him, or of the Chief Judge and the *sabhyas* and bear their seals or signatures. The comprehensive character of the document is necessitated by the possibility of appeal or retrial. If the defeated party takes a different stand from that recorded in the *jayapatra*, as his in the original trial, as revealed, his prayer will be rejected. If these were not mentioned in the *jayapatra* there will be no means of knowing what stand the appellant had previously taken. To the defendant also it is of value, if he appeals on the ground of *res judicata* (Raghunandana's *Vyvahāratatva*, p. 60).

A decree which records the grounds for non-suiting a party (*e.g.* contradictions in statement, hostile attitude towards judges and witness, non-appearance,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

silence. and absconding) is termed *hīnapatra*, as distinguished from *jayapatra*. This used to be given to the defeated party.

Kātyāyana applies the name *pāścātkāra* (p. 169) to the judgments in suits in which after a hot contest the plaintiff succeeds, while the case in which the decree is briefer because the defendant admits the claim is merely a *jayapatra* (P. V. Kane, *Vyavahāramayūkha*, Notes, p. 53)

Possession (*Bhoga*, *Bhukti*)

Title (*āgama*) and possession (*bhukti*) are the definitive sources of legal ownership, if found together. But each has its own strength too, and ownership may arise from one, or not be lost when the other exists. Possession may be with title (*āgama*) or without it (*anāgama*). Among the ways of acquiring ownership (Gautama, X, 40-41 and Vasiṣṭha, XVI, 16) by gift (in the case of Brāhmaṇas), by conquest (in the case of Kṣatriyas), by trade (in the case of Vaiśyas) and by labour (as wages, in the case of Śūdras, as well as by inheritance, purchase, partition, seizure or appropriation (as of forest trees), finding (as of ownerless property or *res nullius*) and dowry none are specified as conferring ownership by mere enjoyment or possession (*bhoga* or *bhukti*). Possession may be with title or without it. The separation of one from the other may lead to questioning of ownership. When both exist together the title is indefeasible. A verse, cited as from Vyāsa and Pitāmaha (but is not cited by Lakṣmīdhara) sums up the features of a valid ownership as five : title (*sāgama*), long standing, unbroken use, use without objection being raised by any one, and in the very presence of any who questions the right. Yājñavalkya emphaises the need of both for unquestionable proprietary right : "Title is superior to possession (or enjoyment), "—p. 180, and "in title there is no strength if it is not combined with possession even for a short period" (p. 185). Title and possession lend strength to each other. When ownership is transferred it has to be coupled with delivery of possession. Bṛhaspati states that when ownership is acquired in one of the ways mentioned it becomes effective only when coupled with title (*sāgama*, p. 177). Possession is not essential to transfer of property but when uncoupled with it, it is risky.

Long possession is usually construed as a sign of ownership by right also. When land or landed property is enjoyed by another in the very sight (*paśyataḥ*) of the title-owner and without any protest from him, it *will* lead to the conclusion that the possessor has acquired ownership also. Nārada (p. 185) affirms that the enjoyment of a property by one who has no title to it, even for a hundred years makes the occupant liable for punsihment by the king with the penalty prescribed for theft (*coradaṇḍa*, p. 185). Adverse possession, of a property like possession by silent acquiescence, will lead, after the prescribed period of prescription to its becoming the property of this possessor (Nārada,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

p. 185). The statement is coupled with the warning to owners not to allow strangers to enjoy their property without protest. Manu holds that an owner who allows his property to be enjoyed by another without protest, does not deserve to get it back (p. 189). Bṛhaspati also warns that he who does not protest when an enjoyer is giving away his property, in his own sight, cannot hope to get it back, even though he has the title deed (p. 188). Ownership in movables as well as immovables can be secured only by vigilance in an owner guarding his title and control of the property (p. 188).

Prescriptive Right in Possession

Ownership will seem without basis if it exists for even generations without an assertion of it by the nominal owner. The application of the rule of prescription can alone avoid the confusion that will arise if an owner, who has long been indifferent to enforcing his right against an occupant, asserts his right after a very long interval. If a property is sold or bought, the buyer will endeavour to safeguard his interests by getting both rights. Ownership (however it may spring) must be clear before one can safely buy a property. It is to meet such cases that prescription arising from long, unquestioned and uninterrupted possession is made to mean ownership even without title. Such smṛti rules as that even a hundred years of occupation by another will not extinguish the owner's right in the property (p. 185, Nārada, IV, 88) and property enjoyed without ownership should be classed with things that are held without ownership (like *anvāhita*, explained by Asahāya as a valuable object received in return for a worthless one), with things that are robbed (*hṛta*), deposits, and those that are held by force, articles lent for use and articles enjoyed in the absence of the owner (p. 185). There are two ways of determining the length of time that will constitute valid precription capable of converting possession into ownership, *e.g.* firstly, by making it equal to what can be remembered even after a long period (*smārtakāla*), and secondly by treating it as passing from generation to generation of occupants in the same family. The first is described as a hundred years, and the second as three generations excluding the present occupier. This again leads to the determination in years of the life of a generation. Bṛhaspati puts it at 35 years and Kātyāyana at twenty years. Under the former, three generations will mean 105 years, which is the length *smārtakāla* according to the *Smṛticandrikā* (Ed. Gharpure, II. p. 72). The Vedas put the duration of human life as a hundred years (*śatāyuḥ puruṣaḥ*). But as generations overlap, Kātyāyana makes three generation equal to sixty years in which uninterrupted possession develops into ownership (p. 180). Gautma, Manu and Yājnavalkya (II, 24) appear to hold that even twenty years, and Bṛhaspati thirty years of adverse possession will make it ripen into ownership of *immovable* property, while later

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

smṛtis like Nārada and Kātyāyana would put the period higher and make it sixty years—an apparent compromise between three lifetimes and *smārtakāla*. As regards movable property the duration of use is made lower, and fixed at ten years. It is held that beyond these periods there is *hāni* or loss of right.

What is this *hāni*? Dr. Amareshwar Thakur (*Hindu Law of Evidence*), classifies the different views of jurists on the effect of prescription in producing *hāni* or loss thus: (1) *svatvahāni* or loss of proprietary right, (2) *vyavahārahāni* loss of legal remedy to owner by passive acquiescence of alien occupation, and (3) *phalahāni* or loss of the right to collect the produce, or intermediate profits. The last position is held by the *Mitākṣarā* but is rejected by Caṇḍeśvara, Devaṇṇa Bhaṭṭa and Raghunandana. *Vyavahārahāni* is loss of legal remdey to to the owner by his passive acquiescence in alien occupation, and is apprently based on a text of Nārada that the suit for recovery of property by a person who has been silent and indifferent (*upekṣām kurvatastasya, tūṣnīm bhūtasya tiṣṭhataḥ kāle vipanne pūrvokte vyavahāro na sidhyati*) will not succeed. The neglect is both verbal protest and physical effort to get the property. The owner loses the right of recovering his right by human proofs (*i.e.* he can get them back by ordeals.). *Smṛticandrikā* cites in support of this interpretation a halfverse from *Smṛtisamgraha* to say that absence of occupation (*abhukti*) makes the right of ownership ineffective (*āgamo moghaḥ*), and it interpretes *āgama* as the grounds of claim by documents and witness (*tatpramāṇabhūta-likhita-sākṣiṇau*) *

The loss of proprietary right (*svatvahāni*) by prescription is upheld by Asahāya, the oldest commentator now known on a verse of Nārada (I, 78) declaring that title can be extinguished by adverse possession of long duration. This view is attacked by Viśvarūpa, Medhātithi and Jīmūtavāhana.

The loss of intermediate profits (*phalahāni*) is upheld by Vijñāneśwara. This view is rejected by Caṇḍeśvara and others.

Exceptions to Prescription

Ownership acquired by prescription will not apply to *strīdhana*, the property of minors, of idiots or of temples or of the King. When near relations or a son-in-law or a learned *Brāhmaṇa* is allowed to enjoy a property, the right to it is not lost even by long enjoyment by these. The same rule applies to the property of an enemy (*śatru*, p. 191). The property of persons who are physically deficient, or are indolent, or diseased or are panicky by nature (*bhīta*) or are away in distant lands, will not be lost by adverse possession (p. 190).

Determination of Interrupted Possession

When interruption of possession occurs in immovable property, the right has to be established by evidence. The relevant witnesses are neighbours, or

* *Dharmakośa*, I, i, p. 424.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

those who know the names, titles, situation, area and title as well as the nature of the interruption of occupation or enjoyment. The decision should be based on such testimony provided the Court is satisfied of the knowledge and impartiality of the witnesses. When evidence of the ordinary kind is lacking in such cases, recourse must be had to ordeals for settling the question (p. 193).

Reasoning (Yukti)

Decisions in suits cannot be delayed unduly. When the evidence of of witnesses is lacking by either their not being able to testify or the delay in in getting them, the Court must exercise its reasoning faculty (*yukti*) to get at the truth, or decide on administration of oath (*śapatha*). Thus, when a defendant does not refute the case against him, even though reminded thrice, in a case of debt, he may be ordered to pay off the debt (p. 194). A defendant's silence, when an assertion he can rebut is made in court, and in his hearing, must be taken as his acquiescence. A person who does not refute the claim for money alleged to have been lent to him should be deemed a debtor. If several assertions are made against the defendant, and one of them alone is proved by evidence, the rest may be taken also as established (p. 195). Circumstances cannot lie, while witnesses can. Circumstantial evidence is thus valuable. In a case of incenddiarism, if the defendant or accused is caught with a firebrand in his hand, or an alleged murderer is found with a weapon in his hands, or an allged adulterer has been found dallying with the wife of of another person with whom he is said to have committed adultery, and seen catching her by her hair etc., or when a bridge has been destroyed and the suspected person is found with a hatchet in his hand close by, or a person is found in possession of stolen property, there are grounds for presuming them to be offenders and proceeding to enquire into their offences. In such cases, reliance on eye-witnesses alone will not establish. Kauṭilya (*Arthaśāstra*, IV, 12) states that an alleged adulterer's guilt may be inferred and held proved by marks of finger nails or teeth or scratches on his body or lips or by the admission of the woman concerned. But, as pointed out by Nārada (IV, 176), such signs must not be too readily accepted as proof of guilt, as a cunning enemy of the accused might make such marks to incriminate his foe. Consciousness of guilt and desire to escape punishment will often induce accused persons, who have weak defences, to try to bribe or corrupt members of the court or witnesses. In such cases, the attempts, if established, might be presumed to point to the guilt of the accused person, or a defendant in a suit for the return of money lent (Kātyāyana, ed. Kane, 337-338). Failure to apply proper reasoning is said to have brought about the conviction of the innocent sage Māṇḍavya as a thief, because from fear of torture he admitted that he was a thief when he really was not one.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Oaths (Śapatha)

Śapatha stands for both oaths and ordeals as means of establishing guilt or innocence. Lakṣmīdhara gives 'ordeal' (*divya*) as the synonym for 'oath' (*śapatha*) in interpreting the expression *śapathakriyā* as the heading of the section in Viṣṇusmṛti (p. 198). He deals with *śapathavidhi*, rules of oaths, after dealing in detail with ordeals. Oaths are very ancient. Manu in justifying them (VIII, 110) states that oaths have been taken both by divine persons and sages for clearing themselves of charges. Medhātithi and Govindarāja point out that the seven sages purified themselves by oaths, when accused mutually of stealing lotus fibres (*Mahābhārata*, XIII, 93, 13 ff.), and Indra took an oath when accused of adultery with Ahalyā. When Viśvāmitra charged Vasiṣṭha with being a demon and with having devoured his sons, the latter cleared himself by a *śapatha* (Ṛgveda, VII, 104, v. 15).

The oath must be taken in connection with something vital to the *varṇa* of the person subjected to it: thus, the Brāhmaṇa must swear by Truth, the Kṣatriya by his weapons and vehicle, the Vaisya by cows, seed-grain and gold, and the Śūdra by imprecating on his own head all sins (*pātaka*). They should be made to touch the heads of their wives and children (invoking suffering on them if they swore falesly. Bṛhaspati (p. 256) suggests oaths only for minor offences, and ordeals for major ones. The swearer must swear by his acquired spiritual merit, and offer to lose it if he swears falsely (p. 257). When the oath taker is not met within a few days by misfortunes, he will be deemed cleared of the charge. The limit for the misfortune is the fourteenth day.

Ordeals (*Divya*)

Ordeals are divine means of proof and so are termed *divya*. The Supreme Being or Divinities are held to intervene, when properly approached, and indicate guilt or innocence, after an ordeal is performed in the manner laid down by smṛtis. The idea is widespread in the world. The use of the ordeal is based on the belief that God intervenes miraculously to vindicate innocence and establish guilt, when other means of doing so are unavailable. *Divya* is defined by the *Divyatatva* of Raghunandana (p. 574) as that which decides a matter in dispute when it cannot be decided by human proof (*mānuṣapramāṇa-anirṇeyasya nirṇāyakam yat tad divyam*). Nīlakaṇṭha (*Vyavahāramayūkha*, ed. Kane, p. 44) defines *divya* as that which decides a matter in dispute not determinable by human proof (*tattu mānuṣapramāṇa-anirṇitārtha-nirṇāyakam*). The use of ordeals is ancient and world-wide. Medhātithi gives a rational explanation of the application of ordeals and oaths by pointing out that they are means of frightening superstitious persons into telling the truth (VIII, 116). But he counters this statement by saying that the failure of ordeals to establish innocence cannot make one reject them, as similar failures occur when recognized

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

means of proof are also applied. Nārada's (IV, 241) direction that *divya* is to be applied when transactions done in secret, without witnesses, in lonely places or at night, when ordinary evidence is naturally unobtainable, show that it is to be a last resort. Sītā sumitted to an ordeal (not of the nine kinds described in smṛtis) to prove her chastity. The dependence of the ordeal on belief in its effect by the party subjected to it is shown by the rules interdicting its application to cases where the party to be subjected to it is an atheist (Nārada, IV, 332, p. 207) or a *vrātya*. Similarly an ordeal should not be offered to those who are irreligious, those who wear queer emblems of sects, and experts in *mantra* and *yoga*, who might counteract the ordeal by their special powers (p. 208.). It is also apparently on this ground that ordinarily *both* parties must agree to the application of the ordeal, though in certain cases the King can order its being used in grave crimes. The religious basis of the test is also shown by its interdiction to those under a religious vow (*savrtāḥ* p. 207). The fear of chances of escape of the criminal if an ordeal is applied in cases of parricide, matricide and the five great sins (*māhāpātaka*, p. 208) leads to their being discouraged in such cases.

It is noteworthy that the earlier smṛtis do not deal much with ordeals. Gautama, Vasiṣṭha and Baudhāyana are silent on its application. Manu mentions only two, *viz.* the fire ordeal and plunging into water. Yājñavalkya and Viṣṇu mention five ordeals, and Nārada mentions in addition to these the *taptamāṣa* and the *taṇḍula* ordeals. The full number of nine ordeals is mentioned by Pitāmaha. Bṛhaspati (p. 198) also names all the nine. These are:— (1) the ordeal of the balance (*tulā* or *ghaṭa*); (2) the ordeal of fire (*agni*); (3) the ordeal of water (*toya*); (4) the ordeal or poison (*viṣa*); (5) the ordeal of consecrated water (*koṣa*); (6) the ordeal of grain (*taṇḍula*); (7) the ordeal of the heated piece of gold (*taptamāṣa*); (8) the ordeal of the ploughshare (*phāla*); and (9) the ordeal of Dharma. Instances of the use of these are found in history.

Application of Ordeals

Ordinarily the ordeal was imposed on the defendant. If he gets over the ordeal he wins. But Yājñavalkya (II, 99) gives the option to either party to undergo it by agreement. The defeated party has to pay a fine (*Śīrṣa*) in addition to the loss of his case. An alternative is an offer by the party to undergo corporal punishment, if the test goes against him.

Ordeals are selected according to the value of the matters in dispute. All claims of over 1000 cooper *paṇas* are to be regarded as of great value, and to them the ordeals of balance, fire, water and poison are applicable. In cases of the "five great sins (*mahāpātaka*)" any one of the five may be applied without consideration of value on a money standard, and without binding the loser

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

to pay a fine on defeat. Bṛhaspati (p. 199) grades the ordeals according to the value of the matter in dispute, beginning with the poison ordeal for 1000 paṇas and above, and going down to the ordeal of Dharma when, the value is 100 or less. The value must be rated lower for a Śūdra than a Vaiśya and so forth (p. 201). The decision as to the test to be applied rests on the Judge.

Time for Application of Ordeal

The selection of the ordeal also depends on the time when, in view of the matter being before the Judge, it has to be applied. Thus the ordeal of the balance may be applied at all seasons, but must not be used when a strong wind is blowing (Nārada, IV, 259). The fire ordeal must be tried during rains, balance ordeal in winter *(śiṣira)*, water in summer and poison in cold seasons.

The water ordeal is prohibited in winter, and fire in summer (Nārada, 259). Pitāmaha (p. 203) rules that the months of Caitra, Mārgaśīrṣa, and Vaiśākha are good for applying all ordeals.

Astrological Time for Application

As divine tests must also follow suitable times, the *Mitākṣarā* (11,97) rules thus : " In astrology, when Jupiter is in Leo or Capricorn, as also when Venus is in obscurity, and in an intercalary month, an ordeal should not be tried ; nor when Venus has become invisible. Also when the Sun is in Leo a test should not be applied nor on the eighth and fourteenth lunar days. The test and inauguration shall be on a Saturday or Monday." The *Mitākṣarā* adds that a Sunday is recommended by respectable people (*śiṣṭa*).

Procedure in Ordeal

Bṛhaspati states that an ordeal applied in improper places or times will be ineffective (p. 212). If it does not also follow the procedure laid down, it fails. It must ordinarily be in a court, and before assembled people, and in the presence of the king (or chief judge) and learned Brāhmaṇas. Both the parties and the judges should bathe and the party should have fasted for a day and night, and be clad in wet clothing when tested. All ordeals should be in the forenoon (p. 213). The ordeal should be repeated if it fails (p. 213).

Ordeal of the Balance (Dhaṭavidhih)

The balance should face east and be erected ordinarily in the court house (p. 215), but it may be near the flag staff of Indra, or the Palace gate or at the junction of four roads. This is to ensure due publicity. It should be decorated. Vedic prayers and hymns should be chanted during the ordeal (p. 216). Images of the gods should be installed in front of the scales. The person tested should sit on the northern scale and on the southern weights must be placed. The balance should be invoked and an imprecation on frauds must be recited (p. 220). The man must be reweighed. If he has lost

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

weight in the interval, and the balance rises he is innocent, and if it lowers he is guilty. When it remains unaltered the result is indecisive (p. 222) and a second test must be made (p. 213); so also if the balance breaks during the test.

The Fire Ordeal (pp. 224-233).

Figures of eight guardians of the quarters in circles *(maṇḍala)* must be made with cowdung, and *kuśa* should be placed in each circle.

The person to be tested should stand with wet clothes on the western *maṇḍala* with his palms open. The palms should be rubbed with grain to make any scars or wounds on it visible before the test. Leaves should be laid on the palms, and a red-hot piece of iron should be laid on the palm. An invocation to the God of Fire should be made. He should walk seven steps holding the red-hot iron and the palm should be rubbed with grain. If at the end of the day the palm is found un-disfigured the person is declared innocent (p. 232). Even a slight burn will be evidence of guilt. (p. 233)

The Water Ordeal (Toyavidhiḥ) (pp. 234-239).

Smṛticandrikā (II, p. 116 ed. Gharpure) states that the ordeal of water had gone out of use in its time. An invocation of Varuṇa begins the proceeding. A target, 225 feet from the person to be tested, is erected. Three arrows are shot by two Kṣatriyas, while the person to be tested *(śodhya)* stands in water near a man standing in it with water upto his navel. After two arrows have been shot, *śodhya* stands in the water, holding the things of the man standing in water and then must dive into it. If when he raises his head the archer, who runs to seize the shot arrow does not see the back of his head, the *śodhya* is freed from guilt, but if the *śodhya* is found floating away from the place where he sank, he is guilty.

The Ordeal of Poison (Viṣavidhiḥ)

After finding out if the *śodhya* has taken any antidote, the poison is to be administered, mixed with 30 times its weight in *ghi*, and might be of 6 or 7 grains weight, and it should be given when the *śodhya* has not breakfasted (p. 242). An invocation to the poison should be chanted before it is administered. If the *śodhya*, after taking the poison, is found at the end of the day free from vomiting or facial signs of pain, he should be deemed innocent. For fear of deceit the *śodhya* should be watched for some nights (p. 244).

Ordeal of Libation (Kośavidhi)

The ordeal of the sacred libation may be held at all seasons. A *śodhya* must drink the water in which the idol of his favourite deity or the deity's weapon has been bathed, or the water in which the image of Durgā has been bathed or the image and circle of the Sun *(Sūrya)*. A Brāhmaṇa must not be

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

made to drink the libation of the Sun-God (p. 246). Śodhyas accused of theft and soldiers must drink the libation of Durgā. In the case of minor charges, the water in which the weapons or emblems of the god have been bathed are enough (*Viṣṇu*, p. 246).

A guilty person subjected to the ordeal will be afflicted with illness or calamities within a few days of the test. The death of near relations *(jñāti-maraṇa)* is one such misfortune (p. 247). Fever, dysentery, boils, pain in the palate and in the bones, throat diseases, head-ache and fracture of the limbs, as well as 'seizure by evil spirits' *(daivikavyādhi)* are examples of such misfortunes (p. 248). Pitāmaha (p. 247) allows three, or seven or fourteen nights for the appearance of such marks of divine displeasure on a guilty *śodhya* (p. 247). Fires are other results. He on whom no calamity falls within fourteen days of the test, is declared by Yājñavalkya (II. 113) as cleared of the charges fully (p. 248). If misfortunes of this kind come after the lapse of a fortnight, they are not to be taken as justifying a fresh test, says Nārada (IV, 331, p. 248). Bṛhaspati explains (p. 249) that the indication of a fortnight or three weeks as the termination of the period within which the results might be seen are dependant on time, place and subject matter for which the ordeal is imposed (p. 249).

Ordeal of Grain (Taṇḍulavidhih)

This ordeal, which is not one of the classical five, already described, is to be imposed on Śūdras alone (p. 250). Rice should be soaked in the water in which idols have been bathed, and it should be kept so for a night. The next day the *śodhya* must be made to eat it, facing the Sun. He must be made to spit and if the spittle is found free of blood he is innocent, and if blood appears in it, he is deemed guilty. A sign of guilt is shivering or if blood appears at the end of jaw (p. 251).

Ordeal of a Hot Piece of Gold (Taptamāṣaka-vidhiḥ)

Twenty *palas* of *ghi* (*ghṛta*) or oil (*taila*) should be boiled in a vessel of copper, iron or earth, 16 inches in width, and four inches in depth. When the liquid is boiling hot, a piece of gold should be dropped into it. The *śodhya* must lift out the coin, with only his thumb and forefinger. Before the ordeal, the usual invocation to Dharma must be recited. The tested person should not shake his hand, with pain, and if boils do not appear on the fingers, he is declared cleared of guilt (p. 252).

Ordeal of the Plough-share (Phālavidhih)

A plough-share of iron, weighing twelve *palas*, and eight fingers long, should be made red-hot and the thief (*corah*) to whom this ordeal is offered,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

must lick it with his tongue. He is declared innocent only if his tongue is not singed, (p. 254).

Ordeal of Dharma (*Dharmaja-vidhiḥ*)

Pictures of Dharma and A-dharma should be drawn on two bits of paper, in white and black respectively. After the recitation of the usual invocatory *mantras*, which are believed to inspire the papers with life, the two papers are invoked, and after having bathed them in *pañcagavya* they must be concealed in clods of earth, and the clod should be placed within two new pots, which should be filled (with earth). The *śodhya* should pull out a clod, and if the picture of Dharma is found within it, he is cleared, and he is deemed guilty if that of A-Dharma is pulled out by him (p. 254).

Other ordeals

These nine exhaust the standard number approved. But in practice others have been in vogue, sanctioned by local custom, like putting one's hand in a pot within which is a cobra.

Manner of Decision (*Nirṇayaprakāra*)

It has already been stated that the the four steps of a trial in court are the plaint, the rejoinder of the defendant, the court's decision as to who should let in evidence first (*i e.* the party on whom the burden of proof is laid *i.e. pratyākalita*) and the evidence (*kriyā*). The ways of arriving at a decision (*nirṇaya*) are stated by Vyāsa (p. 258) as *pramāṇa* (*authority*), evidence, usages, oaths, king's order as compounding of the case by the parties (p. 258). Proof rests on documents (*likhita*) witnesses and occupation (*bhoga*) and as a fourth on inference (*anumāna*) from circumstantial evidence. When every means of proof is unavailable, the decision must be made by the king, acting on his own judgment (p. 258). A similar stand is taken by Bṛhaspati who makes Dharma, Vyavahāra, Caritra and Rājaśāsanam the four means of decision in cases of doubt (*sandigdha*). When the defendant is put on oath (*śapatha*) the decision is by Dharma, as also when ordeals (*divya*) are applied. That is said to be (*vyavahāra*) (or decison by legal proof) in which the judges use such means to establish what is right. *Vyavahāra* alone enables a decision when prevarification in a rejoinder is exposed (Bṛhaspati, p. 259). Whatever is practised, which is consistent with Dharma or not, is termed following local usage (Kātyāyana, p. 259). When a decision is made on circumstantial evidence it is termed *caritra* (ib). The king's order is to be made in those cases in which no evidence of the other kinds is forthcoming. In cases of doubt, owing to the conflict of authorities or total absence of evidence, it is the authority of the king that has to settle the matter (p. 259).

But the king's decision by command must be in conformity with justice

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

and Dharmaśāstra, according to both Bṛhaspati and Kātyāyana, and it is issuable only when there is a conflict between *śāstra* and the opinion of the assessors (*sabhyāḥ*). Dharma rests on truth, ordinary judicial work on witnesses, customs on records of usage, and the royal command on his edict (*śāsana*). The king attains fame for justice who knows the way of decision of cases in this fourfold manner (p. 260).

Relative Force of Different means of Decision.

The chief rules on the subject are those which have led to much misunderstanding by modern writers, and the creation of the myth of a regal power to create law by mere fiat. It has been dealt with already on pp. 6-8. The cryptic statement that among the four bases of a trial—Dharma, Vyavahāra, Caritra and Rājaśāsana, each succeeding over-rules those preceding it has led to the myth of a royal absolutism, and Kauṭilya, Bṛhaspati and Nārada are supposed to have indicated it in such dicta. A decision by *vyavahāra* is one made exclusively by law (*śāstra*). It over-rules moral law. When a decision is based on custom, the usages or opinions of traders (*naigama*), it over-rules ordinary law (*vyavahāra*): for the king should not go against the usages of *pratiloma* castes, or tribes living in mountains etc. even if they contravene smṛtis (p. 262). A king can overlook customs and pass a judgment according to his own conviction, thereby his command over-ruling custom (*caritra*), because it is opposed to equity. The rule can have effect only in such circumstances, and only then can Dharma be saved from suppression (*bādhaka,*) (p. 262).

Action consequent on Decision (*Nirṇītakṛtya*).

When a defendant has been decided against either by his own admission, or by observation of his demeanour by judges, and has been found to be wrong, the judges have to pronounce a judgment against him. Their decision will be given effect to by the king. If the defendant has merely denied a claim which is ultimately established against him by the trial, he must pay to the plaintiff the amount claimed, and also an amount equal to it to the king. A plaintiff, who sets up a false claim, which is rejected by the Court, must pay to the king double the amount claimed. These are obviously penalties for needless litigation over and above court fees. Manu makes the penalty on the defendant, against whom the decision goes, smaller. Thus, he rules (VIII, 139) that the court fee is 5% of the value of the claim and the penalty an additional 5%, making the amount payable by the defendant to the king 10% of the amount claimed if the claim was admitted and 10% over and above the court fee of 5% if the claim was denied. The admission by the defendant of the claim may be after his first denial of it. Such admission reduces the fine (Vyāsa, 264). Men of the Śūdra varṇa who make a false charge against a 'twice-born' person may

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

have the tongue slit by the king's order (Nārada, II, 37). When the defendant has denied many points in the claim, as made out in the plaint, and later on one point alone in the plaint is proved as against the wholesale denial by the defendant, the entire claim may be decreed, but not anything not included in the plaint (Nārada, p. 265). When a dispute is coupled with a wager (*sapaṇa*) and is decided the defeated party must pay the king the amount of the wager, in addition to the fine, and also the amount in dispute, to the creditor (p. 265). This is in accordance with the rule that the punishment should be suited to the offence (Bṛhaspati, p. 265).

Acknowledgement of Success in the Suit (Jayapratipatti)

Winning the suit is indicated by the suitor gaining the suit, after proving his case, or after honorable discharge by the judges, and his receiving a document recording his victory or discharge. The court will commend the successful plaintiff and order him to be put in possession of what he has claimed. A document that has been rejected by the court should be torn up at once.

Appeals (Punarnyāya)

When a judgment has been given and executed, after trial in the (king's) court, it should not be reopened (Manu, IX, 233). But, according to Nārada, the case can be tried again if the vanquished party feels that the decision is unjust, and agrees to pay twice the fine inflicted. A suit can be taken up again when a defeated party urges that he has lost it through the dishonesty of witnesses or assessors (and undertakes to establish it), but the case cannot be retried if it has been lost by his own inconsistencies or conduct (p. 267). An appeal will not lie for a defendant who has run away without filing his reply. If decisions of families or groups (*kula*) do not satisfy parties, they can be taken up by the king for retrial. The appellant shall be fined twice the normal amount if he loses his appeal (p. 268). A judge is not immune from punishment if he decides unjustly. The king should rectify wrong decisions and punish those responsible for them (p. 269)

Acts That Are Void

A trial conducted outside a village, or at night or in the interior of a house, without a large audience as laid down for judicial trials, is void and any sentence passed in such conditions may be reversed or set aside. Asahāya (p. 270) notes as against "*strīsu*" in this verse of Nārada (I, 43) that it implies a suit started by a woman or wife without sanction of husband, son or father is void. Night he points out, is not a proper time for trials. An agreement that runs contrary to established usage or law is void, even if it is established by evidence, *e.g.* one for the sale of a wife or children, or for giving away the entire property by the head of the family when there are sons (*Medhā-*

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

tithi). A decision which has accepted false evidence and is based on it is void. A judge should declare as void any mortgage, or gift or sale or acceptance, or other transaction in which he detects fraud (p. 271). All transactions exacted by force are void (Manu, VIII, 168). An agreement made by a person who is insane, or drunk, or grievously oppressed at the time by disease or by a slave is void. The acts of a minor are void. A person who is overpowered by love, or by fear or rage or by friendship is not competent to make a valid agreement. Transactions by a slave are void unless sanctioned by his owner. Gifts, mortgages, and sales made by those who are unfree are void, unless approved beforehand by those on whom they are dependant (p. 272). Unless a woman is forced by distress (*anāpadi*) her mortgages, and gifts are void, but a woman's acts are valid if sanctioned by male members on whom she is dependent, like father, son or husband. The acts of the head of a family are valid only when he is free and in full possession of his mental powers (p. 273).

Legal Independence (Svātantrya)

As an act is valid only when done by a person who is free to do it, and the determination of the independence of different persons is necessary in law (Nārada, p. 274). The senior son in a family is its head and is independent. Three are free to act legally: the king, the preceptor (*guru*) and in all *varṇas* the householder *within* his own family. A pupil is unfree. Wives, sons and slaves are unfree in a family. A boy of eight or under nine is like a child in the womb; a boy between eight and sixteen years of age (*poganda*) is competent to do only religious acts. The sixteenth year is the beginning of majority. He is independent except as regards his parents, and his dependence continues as long as the father lives, even though he (the son) becomes grey-haired. The seniority in the family goes from father to mother and then to the eldest son. The junior members of a joint-family are legally not free. The younger members are free to act if authorised so, in the absence abroad of seniors. Whoever is appointed to do an act (if he is not a minor) is free to do that act (p. 276), and so is he who is specially empowered to act as an agent (*nisṛṣṭārtha*). A father has no right to sell or give away his son, and giving a son in adoption is restricted to a minor son, who is not also the eldest son. Mitramiśra restricts even this power only to normal times and periods in which the family is not in distress (p. 276)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

PART TWO

SUBSTANTIVE LAW VIVĀDAPADĀNI

Vyavahārapadāḥ :

Vyavahārapada or *vivādapada* means "topic or subject of a dispute or law-suit." They are usually stated as eighteen in number. Manu, who enumerates the eighteen (VIII, 4 7), describes them as topics which give rise to law-suits. It is described by Yājñavalkya (II, 5) as a complaint to the king by a person who thinks he is injured by another in a manner contrary to law and usage (*smṛtyācāravyapetena*). The topics coming under this head have been traditionally brought under eighteen heads. Manu, who accepts this, adds however that the disputes of men come mostly (*bhūyiṣṭham*) under one or other of these eighteen heads. It implies that the enumeration does not exhaust all possible topics of litigation, as noted by Kullūka ("by the word *bhūyiṣṭha* it is implied that there are other topics of law, *anyānyapi vivādapadāni santi.* In enumeration there is some difference both in the order and in the topics dealt with among the eighteen. Dr. P. V. Kane has given a tabular statement showing the eighteen topics as given by Manu, and the same with some additions, given by Kauṭilya, Yājñavalkya (according to the *Mitākṣarā,*), Nārada and Bṛhaspati. The number according to these is sixteen, twenty, eighteen and nineteen respectively. (*Hist. of Dharmaśāstra*, III, p. 249). As usual with him Lakṣmīdhara indicates in his *pratijñā*, at the beginning of the kāṇḍa, the topics that he deals with. But in it he makes subdivisions of headings, and does not follow the enumeration as under eighteen heads. But like others, he adds many topics primarily omitted, in the *prakīrṇaka* at the end.

But his habitual preference to Manu as an authority is seen here also in his following mostly the order of enumeration and the nomenclature of topics given by *Manusmṛti.* To a modern mind the classification will not seem scientific, but a rough discrimination between topics of civil law and criminal law emerges in the enumeration. A vital difference between modern systems and the ancient Indian is that in the latter both civil and criminal matters are brought up before the same courts and decided by them, though with small differences in procedure. Smṛtis note that law suits spring from demands about wealth or injuries. Yājñavalkya (II. 23) refers to the former as *artha-vāda* or disputes about wealth. The first fourteen roughly deal with civil suits, and the other four with *vākpāruṣya* (defamation and abuse), *daṇḍapāruṣya* (assault and battery), *sāhasa* (crimes of violence like murder), and *strīsangraha* (adultery). The rules regarding procedure and witnesses is almost the same for both civil

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

and criminal trials, with the exception that in the latter the king or the state initiates proceedings, and the decision is even quicker. It may be noted however that though the topics do not exhaust all possible cases that might need relief from courts of justice, they virtually exhaust such of them as must have been common in ancient Indian society, which had not attained the complexity, economic and social, that modern society has reached. The order of treatment also seems to follow that which indicates topics which would come up more commonly than others. But Lakṣmīdhara deals more extensively with matters that are necessary for the understanding and enforcement of the topics generally in the supplementary sections following those on the main topics (pp. 5-6).

Law of Debt

Ṛṇādāna, or non-payment of debts is the first head of civil law dealt with in smṛtis and digests. The section begins with a verse of Nārada (p. 277) which describes the contents of the law of recovery of debt as dealing with the nature of the debts that must be repaid and need not be repaid, by whom and in what form repayment is to be made and how it should be given and how received back. He gives the familiar fanciful derivation of *Kusīda* (interest on a loan), given by Bṛhaspati as indicating an exaction from a man in difficuties, even fourfold or eightfold of the sum lent. Dr. Jolly (*Bṛhaspati*, p. 320 n.) states that that word *Kusīda* is really derived from *Ku* and *sīda* and denotes " that which adheres and cannot be easily got rid of."

A loan must never be given without adequate guarantees (*viśrambha*). It should be made on the furnishing of a surety (*pratibhū*) or a pledge (*ādhi*), or securing a deposit which is not to be used by the creditor (*bandha*) or an attested document (*lekhya*). Money should not be lent to dependant women, slaves or minors, as such loans are not recoverable (p. 278).

Rates of Interest (*Vṛddhi*)

The traditional rate of interest on secured loans is 15%, according to Gautama and Vasiṣṭha, and endorsed by Manu, as well as Yājñavalkya. Viśvarūpa (p. 275) says that the rate is to apply only to loans made to Brāhmaṇas. It is to be counted monthly. Vyāsa makes a distinction (p. 279) between a loan made wifh only a surety (*pratibhū*) and that with a pledge, and it is to be at one-sixtieth, instead of one-eightieth under the rule of Vasiṣṭha, *i.e.* 20 per cent per year instead of 15 per cent. The legal and moral maximum rate is stated by Manu as 2 per cent per month or 24 per cent per year. This is also the rule of Hārita, who states that thereby the capital will be doubled in four years (p. 280). The rates rise according as the *varṇa* of the borrower descends, *i.,e.* 2 %, 3 %, 4 % and 5 % from Brāhmaṇa to Śūdra, which may reflect variation of credit lying according to *varṇa*, as the rates are to apply only to unsecured loans (*bandham vinā*, p. 281)..Gautama

Y6

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

does not approve of unsecured loans, even at higher rates, for more than one year (p. 281).

Kinds of Interest

They are described as of four or six classes: 'bodily interest' (*kāyikā*), periodical interest (*kālikā*), interest which grows like hair day by day (*śikhāvṛddhi*), interest of enjoyment (*bhogalābha*), like using a cultivated field or pledged house rent-free, compound interest (*cakravṛddhi*), or a rate stipulated by the debtor (*kāritā*) in view of mutual needs. Where interest consists in using a pledged animal, like a cow, or horse, it is *kāyikā*. Manu rules that interest on *money*-loans should not exceed double the principal. In such a case the rule can be evaded in spirit by renewing the debt, and adding the earned interest to the original capital. This is allowed. Articles or commodities that are lent may be liable to variation in value and also decay. This will account for loans of grain, fruit, wool and beasts of burden being allowed to rise with interest to five times the value of the article originally. Gold and silver are treated as money in loans. It may go up to eight times the principal in loans of wines, oils and spirits. Risks govern interest rates *e.g.* loans to forest travellers, voyagers by sea etc. traders by sea (*samudrayānakuśalāḥ*). Workless persons who transgress habitually the rules of *varṇa* and *āśrama*, according to Visvarūpa's interpretation of Yājñavalkya, II, 38, should pay an interest of 20 per cent per month, the implication being that they are not trustworthy borrowers. Lakṣmīdhara (p. 284) takes the expression as referring only to those who are engaged in maritime trade.

Local usage must be respected in regard to maxima of interest allowed, which may according to such usage go up to even eight times the original sum borrowed (p. 285).

When a loan is repaid, the pledge deposited must be returned.

Special cases.

When the price of an article that has been bought is not paid, it begins to bear interest after two months (p. 287), at 5 per cent per month. A friendly accommodation in the form of a loan bears no interest, till it is demanded back, and if not returned then, it bears an interest of 5 per cent a month (p. 287). When the lender does not ask for the return of the money lent to a person who is going out of the country without returning the loan, it begins to bear interest after a year.

When female slaves and cattle are lent, with power to use them, their offspring shall be deemed to be the interest (p. 289), *i.e.* the lender can take the offspring in lieu of interest.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Cases in which Interest is not due (vṛddhiniṣedha)

Without an express agreement, the following are deemed as not liable to payment of interest, according to Nārada : price of articles sold, deposits, fines, what has been abandoned and found by another and the winnings in a game. a gambling debt, or what has been won by a trick *(chalena)*. No interest is claimable on dowries and surety amounts. Property lent but refused to be taken back by the lender bears no interest, if deposited on refusal with a third party (p. 291).

Pledges (Ādhi)

The pledge is termed either *ādhi* or *bandha*. It is classified in various ways according to the terms on which it is made. It may be given to be kept in custody only, or it may be given to be used or enjoyed. It may be stipulated that it will be redeemed within a stipulated period or it is agreed that the pledges retain it till the debt is repaid. In the first case there is an express or implied condition that the article pledged becomes the property' of the pledgee if not redeemed on the date specified. A pledge must be carefully preserved by the pledgee in its original form ; otherwiise, the interest promised is forfeited and even the principal if the article is lost. Deterioration of a pledged article in quality when in pledgee's custody will entail loss of interest. There is no interest due on an enjoyed article pledged. If a pledged thing is lost, except by 'an act of God or of the King,' the pledgee must make good the loss. If a pledged article loses its value in course of time the pledger must supplement the pledge to the limit of the original value (Yājñavalkya, II, 60). A pledge must be merely kept and must not be used by force (p. 293) ; if this is done, the creditor loses his entire interest and must make good the loss to the pledger. A pledge to be simply kept which is used by the pledgee, leads to the forfeiture of the agreed interest. A pledgee should not insult or harass the pledger on pain of a fine (p. 295). The article pledged must be given back on repayment of the sum lent (p. 295). If the borrower is unable to find the creditor, he may pay the lent amount to the creditor's family and take back the pledge (Yājñavalkya, II, 63 ; p. 296). A pledge which has been made on condition of redemption by a particular date, or when the loan's value is doubled with interest, must be redeemed when the date expires, with an allowed margin of ten (Vyāsa) or fourteen (Bṛhaspati) days of grace. A pledged article, given for use, cannot be sold by the pledgee even after a long time after the agreed date for redemption (p. 298). A debt under a pledge may be repaid within a stipulated period by agreement (p. 299). When the loan is made on a pledge of a person's spiritual assets (*caritram. e g.* the merit acquired by a bath in the Ganges, or by performing daily rites for the Fire) the borrowed amount must be returned when due along with the interest that has accrued (p. 299). When

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

the pledger has disappeared, the pledgee must hand over the article pedged to the King, who will authorise its sale and payment of the dues to the creditor. If there is a balance after the creditor's dues are taken it must be paid to the King, if no relations of the debtor exist. In the latter case the balance should be paid to them, according to Mādhava and Pratāparudra.

If an article is pledged to two persons, it should be his to whom it was pledged first, and the pledger is punishable 'as a thief' (p. 301). In the case of a plot of land being thus mortgaged to two persons, land should be under the man, who has been the first to take possession of it (Bṛhaspati, p. 301). The same rule applies to other landed property also (Vasiṣṭha).

If neither of the two persons to whom the article has been pledged on the same day, has taken charge of it, the pledge should be equally divided between them. When a man neither uses a pledge, nor takes it from the debtor, nor mentions it to others, any document that he may have about it is invalid, just like a document of which the executant and witnesses are dead (p. 300).

Law of Surety (*Pratibhūvidhi*)

Suretyship may be for appearance, trust or honesty, or payment (Yājña-valkya, II, 53). Bṛhaspati adds a fourth purpose, *viz.* delivering the assets of the debtor (*Ṛṇidravyārpaṇa*, p. 304). Hārīta mentions a fifth object, *viz.* to remove fear (*abhaye*). If a surety for appearance of a person cannot produce him at the time and at the place agreed upon, he should pay the creditor the debt due except when the debtor is prevented from attending by an act of God or the King. A period of three fortnights will be allowed the surety to produce the creditor, beyond the date agreed upon. If the surety produces the debtor within this period, he is free from liability to pay the debt. A surety should not be harassed unnecessarily (p. 397). If he has to pay the debt, he must be allowed to pay by instalments. When the debtor is himself present, the surety must not be proceeded against (p. 307). If a surety being pressed by the creditor pays the debt he has stood surety for, the debtor should after a month pay him twice as much (p. 307). The failure of a surety for payment to pay the debt to the creditor, on the default of the debtor, by death makes his son or sons liable for the payment but the son need pay only the capital amount and not the interest. The grandson is not liable at all.

Who cannot be a Surety

Every person is not entitled or eligible to be made a surety. The list of persons who are disqualified for suretyship is given by Kātyāyana (ed. Kane, 114-116). The debtor's master, his enemy, a nominee of his master, one who is in prison, one under sentence for an offence, one accused of a crime, one holding a property jointly with either the debtor or creditor, a friend, or life-long pupils, a servant of the king, renunciates (*pravrajitāḥ*), a bankrupt, one whose

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

father is alive (and who is therefore master of the family estate), a wayward person and an unknown person. Husband and wife, father and son cannot be surety for each other (Yājñavalkya, II,54).

Relief for the Surety

A surety who has had to pay on behalf of a debtor for whom he has stood surety can recover the amount he has had to pay the creditor later on from the debtor himself. Yājñavalkya (II, 56) will make the debtor pay the surety twice the amount paid by him, but he is not liable for such a payment if the payment has been made by the surety without his knowledge.

Repayment of Debt (Ṛṇadāna)

The repayment of a loan must be made on one of three occasions: on demand, if no time has been fixed for the repayment, or, if a time has been fixed on the expiry of it, or when interest has ceased by becoming equal to the principal. The son should pay the father's debt even before discharging his own, and a debt by the paternal grandfather must be paid even before the two. Whoever gets the inheritance gets this liability to pay also. The liability is in proportion to the share in inheritance (*yathāṁśataḥ*). A tainted debt (*i.e.* one contracted for paying for drinks, lustful acts or gambling) need not be paid, nor *one* repudiated by the father himself. If the grandfather's debt is not repaid by the grandson, owing to the father being afflicted with disease, the liability is, as already pointed out, only for the ascertained (*vibhāvita*) principal and not for the interest. Such liability ceases with the third descendant *i.e.* the grandson (p. 310). In the case of an undischarged loan, the liability, if evidenced in writing, continues to the fourth and fifth generation even, according to the *Mitākṣarā* and Lakṣmīdhara (p. 311). Turning an ascetic or being abroad for more than twenty years, or suffering from leprosy or blindness or insanity makes a debtor's liability descend on his sons and grandsons even during the debtor's lifetime (*Viṣṇu*, p. 312).

A debt contracted jointly or severally by coparceners in a family shall be paid by any one of them who is amenable, but after partition of the family property they are liable only upto their shares in family heritage, if the debt has been contracted by the managing member for family purposes (p. 312). A young man, though free, if he has not attained the years of discretion, is not capable of contracting a valid debt (p. 313). Debts contracted by the head of the family for meeting sudden emergencies (*āpadkṛta*) are binding on the family (p. 314) as well as loans contracted for the expenses of the marriage of girls of the family or for funeral expenses. Manu is credited with the view that a debt contracted for the sake of the family even by persons ordinarily incompetent to do such acts, like the wife, the mother, son or pupil of the family head or even his slave are binding on the family (p. 315). The father must discharge the debts of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

a son contracted by the father's own order, or for family maintenance or to meet a difficult situation (*kṛcchre*), according to Nārada (p. 315). The ordinary rule that a father is not liable to pay the son's debts is met as above, and also if he had authorised his son to borrow. A son is not liable to pay amounts due by his father as surety, fine or customs duty (p. 316). What has been promised to another woman than his wife (from lust) is not binding on a man's son. A debt due to a father's fit of rage in which he injures another is similarly not binding on the son. A wife's debt does not bind the husband or son, unless contracted for family needs. In the case of certain classes of people, whose income depends on the earnings of their wives (*e g.* vintners, hunters, washermen, herdsmen and sailors) their debts bind the husbands. The debt contracted by a wife along with her husband or by herself is payable by her, but according to a decison of the High Court of Bombay, only to the extent of her separate property (*strīdhana*).

Liability to pay debts goes with the right of succession. A sonless widow if desired by her dying husband to pay his debts must do so, or it must be paid by him who inherits the dead man's estate. (p. 318)- He who takes the widow of a man as his partner in life (*strīgrāhī*) is liable, according to the *Viajayantī* (p. 319) to pay his debts. Debts contracted by a virgin widow who remarries (*punarbhū*) and a woman married by force to another man than the husband she is married to (*svairiṇī*) must be paid by those who take them as wives (p. 319). After the death of a man, who has left debts, the order in which the debts should be paid by him (son or collateral relation, as the case be) who gets the wealth of the deceased, or he who takes the wife of the dead man, or a son who gets no property from the father is stated thus (Yājñavalkya, II, 51; Nārada, IV, 23; Viṣṇu, VI, 29-30 and Kātyāyana, 562, 577). Whoever takes the wealth of the deceased (if he has left wealth as well as debts) must pay the debts first; next, if the deceased left no property but only debts, and if a man has taken the widow (*yoṣidgrāhī*) as his partner (either as remarried wife or as concubine) he is liable for the debts, the presumption underlying the rule being that the widow is the property of the deceased and he who takes her as a mistress is like one who gets a deceased man's assets; if the deceased has left no property or wife, but only a son, the son is liable to pay the deceased's debts, as a spiritual and legal obligation. But, if the son has wealth of his own (though not inherited from the father) and is more affluent than he who takes the widow as his mistress or wife, he takes precedence of the taker of the wife in liability to discharge the debts. Among sons, if some are unfit to inherit through physical or mental defects, the sons who are not so disqualified to inhcrit, are liable for the payment of the deceased man's debts. The *Vaijayantī* explains the rules of Viṣṇu thus: the word *grāha* applies to both *riktha* (property) and

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

yoṣid, and in the latter case, it means a son who is married as contrasted with one who is not. The order of liability is the *rikthāgrāha* son, the *yoṣidgrāha* son, and the son who has neither wife nor son, as the wife is the dead man's sole surviving asset. Dr. Ganganath Jha (*Hindu Law in its Sources*, I, p. 211) states that this rule refers to cases of distillers of liquor and others, who have been notorious as making money by allowing their wives to be used by other men. Asahāya (p. 320) explains the position thus: " If the woman (*i. e.* the widow) is endowed with youth and beauty and if her new lover is infatuated with love for her, he who takes her (*strīhārī*) must pay the dead man's debts, as she was his wealth; but, if she is unfit to be enjoyed as a mistress (*nirbhogyā*) and is used as a servantmaid by him who takes her, and feeds her in return for work, the liability to pay the debt rests on the son and he should discharge the debt." Dr. Kane (*Hist. of D. S.*, III, p, 453) points out that the rule has been changed by legislation in Bombay by Bombay Act VII of 1866, section 4, which declares that "no person who has married a widow shall merely by reason of such marriage, be liable for the debts of any prior husband of such widow." Lakṣmīdhara (p. 322) explains the rule of Yājñavalkya (II, 51) that the last persons liable for the payment of the dead man's debts are "*rikthinaḥ*", as grandsons fit to inherit the estate (*rikthagrhaṇayogyāḥ pautrāḥ*. p. 322). Women may be taken on by other men, when their husbands have gone on long journeys and are not returning, or are idiots, or insane or afflicted with incurable disease or have joined peculiar sects (*liṅginām*) along with the wealth of such men; in such cases the *yoṣidgrāhī* should pay the debts of such persons, even if they are alive. (Kātyāyana, p. 323)

Ways of Recovering Debts (Ṛṇodgrāhaṇavidhi)

Recovery of a debt by the process of a suit is the regular method. But debts may be got back in other ways which though not strictly legal are still allowed by smṛtis. Manu (VIII, 48-49) notes that the creditor may be able to get the property of the debtor, (in return or in security for the debt) in other ways than by a law suit, *e.g.*, by moral persuasion (*dharmeṇa*), by a trick (*chalena*) or by customary ways (*caritena*), or by force (*balena*). Bṛhaspati adds two other ways: by expostulation with the debtor (*sāmena*) and by confining the debtor in his house (*gṛhasamrodhanena*). Kātyāyana suggests pressure on the debtor, as by fastening his house door to prevent his getting out, or practising the custom of squatting at his door (*dhāraṇa*), or making his wife or children do so, till the debt is repaid. Or, he may make the debtor pay off the debt by working for him. Putting pressure on debtors (who are traders, cultivators or artisans) in customary ways (*deśācāreṇa*)—*i. e.* by applying force, is another method. The debtor may be beaten (*tāḍanāt*), according to Bṛhaspati (p. 325) till he repays the debt. The restrained debtor may be allowed to have

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

his meals only when he finds a temporary surety to relieve him for meals, the surety remaining in custody till the return of the debtor : or the debtor may be gaoled, if he is not of respectable birth (*ārya*), and not generally trusted (p.322). The debt can be repaid by labour, if the debtor is of a lower *varṇa* than the creditor. A brāhmaṇa debtor, who is bankrupt, must be allowed to pay back the debt slowly. If such a debtor is made to do low kinds of labour, the creditor will be liable for the highest fine (p. 337) and the debtor subjected to the indignity released by order of the king (p. 327). The debtor's chattels can be sold to recover the amount lent (p. 329). A creditor must not be blamed, says Yājñavalkya, for attempts to recover his own lent money (p. 329), and a debtor who complains of such an action to the king must be fined (p. 330), one quarter of the debt amount. The rules concern *admitted* debts ; where debts are denied the only recourse is to go to the law courts (Bṛhaspati, p. 330), When a debtor wishes to have the matter taken to court, but is coerced by the creditor instead, the latter will lose the amount lent (Kātyāyana, p. 330), as in doubtful cases of debt the matter must be settled only by a suit (p. 335).

Such methods of recovery may seem harsh, but comparatively they are milder than the rules in other times and countries. In England imprisonment for debt might be prolonged for years. In India, there is a timelimit. In India, there is a timelimit. In England a judgment debtor can now be imprisoned for 42 days (Kane, III. p. 440). The methods described could not have been applied on debtors to make them repay the debts, unless supported by public opinion. In early Roman Law (XII Tables,) a debtor who defaults could be sold into slavery or be even put to death.

The high rates of interest reflect the scarcity of capital in ancient times, when the rules were laid down in smṛtis or the high profits that the utilisation of borrowed money might earn in agriculture, industry or trade. But the money-lender, especially he who lends on compound interest was deemed as degrading himself.

Law of Deposits (*Nikṣepa*)

Nikṣepa is the general name for deposits. It denotes what through confidence in a man's rectitude is placed in his hands by another. It may be immoveable property or movables. It may be done for safeguarding the property, when a man is leaving his place or for the purpose of deceiving the king or heirs (Vyāsa).

It is divided into *five* kinds *viz. nikṣepa* proper or open deposit, when after checking up it is handed over to the depository himself by the depositer : *upanidhi* or sealed deposit, when a property is handed over in a sealed box, without disclosing the contents to the depository : *nyāsa* or a deposit handed

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

over not directly to the depository but in his absence to a son or relative, with the request that it should be delivered to the depository proper : *yācita* or borrowed article, like jewellery, and *anvāhita*, or a deposit made over by the depository to a third party for being delivered to the owner.

Yājñavalkya (II, 67) rules that the rules relating to *nikṣepa* are equally applicable to all the five kinds of deposits.

A deposit should be given back in the same manner (*i. e.* openly or secretly) as it was received by the depository (Nārada, p. 340) : as the delivery was, so must be the return (Manu, VI, 180) openly or secretly, as the case be. It must be returned in the same condition as it was in when deposited (Bṛhaspati, p. 341). A deposit, open or sealed, must not be returned to a near relation of a depositor, when the latter is alive (Manu, VIII, 185) ; for, if this man dies without handing it over to the original depository, the deposit will be lost. The depository must make good the loss of the article deposited or pay damages, unless the loss or depreciation is due to an act of God or of the King. If the depository has not taken any part of the deposit himself, but it is lost by theft, or in a flood or in a fire, the depository cannot be asked to make good the loss (Manu, VIII, 189, p. 342). The depositor takes the risk if he makes the deposit knowing its chances of loss (p. 343), as what is lost through the negligence of the depository must be made good by him (Kātyāyana, p. 343) with interest (p. 344). A deposited article must not be used by the depository, or made to earn him a profit (*Nārada*, p. 344). Both the depository who fails or refuses to return an article deposited with him, and he who falsely claims a deposit that was not made, should both be fined twice the value of the article, and punished as thieves (*Mātsyapurāṇa*, p. 345). It should be returned at a proper time. A depository *may be tried ex parte* when he is charged with not returning the deposit (Manu, VIII, 182). Negligence leading to loss of deposit makes the depository liable to make good the loss (p. 349). A borrowed article must be returned on demand, even before the time of return originally agreed upon (p. 348). If a *nyāsa* in the hands of an artisan is partially damaged, the loss must be made good by him but it falls on the depositor if he delays taking delivery when asked to do so (p. 349). Damage to an article handed to an artisan to be worked up must be made good, even if it is through *vis major*, or Fate (*daivahata*). The sin of losing or damaging a deposit is said to be equal to that of a woman who injures her husband or of a man who kills his own son (p. 340). One must be careful therefore in taking charge of deposits. One is not bound to accept a deposit. A deposit (*nikṣepa*) is a bailment in trust. It is not given, like *ādhi* as a security for a loan, but it is given for safe custody by reason of trust in the honesty of the depository.

The rule of Kātyāyana (p. 349) that *he alone* by whose negligence the article deposited with him is lost or damaged is liable to make good the loss,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(*dāpyaḥ sa eva tat*) shows that the liability is not passed on to sons and grandsons, as in the case of the *ādhi* or a security, unless they have joined or helped in the embezzlement or loss of the article deposited. A deposit is not to be returned by sons and others (*Vivādacintāmaṇi*, p. 26).

Sale Without Ownership (*Asvāmivikrayaḥ*)

The sale of anything by one who is not its owner is termed *asvāmivikrayaḥ*. It forms a *vyavahārapada*. The four kinds of deposits, which are placed in the hands of a depositary, *e g. nikṣepa, anvāhita, nyāsa* and *yācita* are among those in which he has no property right. A lost article that is found by a man, or a thing which is stolen also come under this category. A gift (*dāna*) by one who is not the owner of the thing gifted away will also come under this head.

A depository who sells a thing deposited with him is of course guilty. But one who sells lost property picked up by him, the owner of which is unknown to him, is acting in good faith.

When a thing has been sold by one who is not its owner, the real owner can obtain it from the purchaser (p. 353, Nārada, X, 2). In such a case, when the fact that the article that has been sold by him is not his property is brought to the notice of the seller, he must try and find the vendor from whom he had bought it. It is only by discovering and producing this vendor that he will clear himself of guilt (*kretuḥ śuddhiḥ tato bhavet*, p. 350). The vendor should be produced before the Court, and time for doing so will be given to him, according to the distance of the place where the vendor lives (p. 351). He should also establish that his purchase of the article from the vendor was overt. When the vendor is produced and apprehended, the seller of the article that was bought from this vendor is no longer liable (p. 351). The judge will sentence the original vendor to a fine, and order him to pay the price of the article and a fine to the purchaser, who must restore it to the real owner (p. 351). If the offending vendor is a kinsman of the owner of the lost article he will be fined 600 paṇas (Manu, p. 352). The buyer of the article from the vendor must establish his having bought it publicly from him, in the open market and before witnesses. Then alone will he be cleared of guilt; otherwise he will be regarded 'as a thief'. If he establishes his open purchase as above, his good faith is established and he will be discharged but he must restore the article to the real owner (p. 352).

The owner of a lost article must also establish his right to it by witnesses, who may be kinsmen, and he must prove that the article was not donated, or sold or abandoned by him (p. 353).

A gift or sale or pledge by one who is not the owner is to be rescinded (Kâtyāyana, p. 353). He who fails to establish his title to an article indicating also the source of acquisition that has been sold by another to a third

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

person should be 'deemed a thief' and punished (p. 353). The buyer of the article from whom the owner claims it should establish his *bona fide* purchase of it. If his sale is also open and in good faith, he is not blameable (Viṣṇu, 354). A purchase made in secret, or for far less than the value of the article, or from a slave, or from a known rogue, or at an unusual hour will be regarded as fraudulent, and both he and the person from whom he bought it so will be punished as thieves (p. 355). The real owner of the property can get it back after paying half its price to the person who had bought it, and from whom he now recovers it, as each party must lose something for his negligence (p. 356). Purchase from an unknown vendor as well as negligence which leads to the loss of the property are both faults for which one must be made to pay (p. 356). The loss shall thus be equally borne both by the original owner and the purchaser, who establishes his overt purchase (Marīci, p. 357).

The seizure of a lost property by its owner from a stranger without notice to the 'king' is culpable and will entail a fine of 96 paṇas of copper (Yājñavalkya, II. 172).

If a relation of a rightful owner sells a property of the owner, he shall be fined 600 paṇas, and the purchaser also will be fined the same amount if he has bought it with knowledge of the facts (Manu, VIII, 198).

LAW OF JOINT CONCERNS (*Sambhūyasamutthānam*)

This section deals with the law of partnership. Joint concerns may be religious or secular, or even of persons engaged in acts which would be termed now criminal, like dacoities committed in adjacent states by organized bands of robbers, who bring the plunder to their own country (p. 371). In such a case what is unlawful from the standpoint of the robbed country is not regarded so in that to which the robber band belongs. The pillages may be perpetrated in enemy territory (*pararāṣṭra*) and be authorized by the state to which the pillagers belong. Such organized pillage is often by soldiers. Kātyayana assigns to the king a tenth part of the loot brought in by the gang (p. 371). Such gangs are divided into four classes, *viz.* the chief, who received four shares in ten, out of what remains after paying the king a tenth of the loot, the bravest three shares in ten, the most active two shares in ten, and the common members one tenth of what remains (p. 372). If one of the robber or raiders is taken prisoner and has to be ransomed, the amount of the ransom should be recovered from the rest in equal shares (p. 372).

Sacrificial Priests

Gautama, Āpastamba and Baudhāyana are silent on civil partnerships, and even Manu (VIII, 206-210) lays down rules only about the distribution of fees among sacrificial priests, and rules that the same principles be applied in

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

all joint concerns, each being paid according to the importance of his work in joint task (VIII, 211). While Manu extends the rule in a religious rite to secular partnership, Yājñavalkya (II. 265) reverses the rule and extends to sacrifices the rules of partnerships among traders, husbandmen and craftsmen.

Dr. P. V. Kane (*History of Dharmaśāstra*, III, p. 470) regards this as indicating that "complicated sacrifices requiring a large number of priests had become rare in Yājñavalkya's time and partnerships of traders and artisans had assumed great importance." The inference may be questioned, as we have numerous recorded instances of the performance of great sacrifices like the Aśvamedha in the epochs near that to which Yājñavalkya is usually assigned. From 200 B.C. to the eighteenth century many horse sacrifices were performed of which there are records (see his *History of Dharmaśāstra*, II, 1238-1239). The Sātavāhanas, Pallavas, Guptas and Bhāraśivas claim to have done many of them, and recently Mr. T. N. Ramachandran, Joint Director-General of the Archaeological Survey of India, has discovered in Dehra Dun district sites where King Śīlavarman (3rd century A.D.) performed many horse sacrifices, of which the remains have been unearthed by him.

Sacrificial Priests

A verse attributed by *Smṛticandrikā* to Manu (p. 436) states that when a number of priests (*ṛtvijaḥ*) officiate at a sacrifice (*satṛa*) each will do the duty assigned to him and receive the fee prescribed for it. Out of the sixteen priests who officiate in a *yāga* or *satra*, the chief four receive one-half the total amount set apart for fees (*dakṣiṇā*). They are the *hotṛ*, *brahmā*, *adhvaryu*, and *udgātṛ*. The next group of four priests (*maitrāvaruṇa*, *brāhmaṇācchamsi*, *pratiprastrathātṛ* and *prastotṛ*) receive one-half of what the first group gets. The third group of four priests (*acchāvāka*, *neṣtṛ*, *agnīdhra* and *pratihartṛ* receive one-third of what the group gets; and the fourth group (*grāvastotṛ*, *potṛ*, *netṛ* and *subrahmaṇya* get one fourth of what the first group gets. The total taken is not given by Lakṣmīdhara (as pointed out in the footnote on p. 365 *inf.*) but Medhātithi takes it as 112 and the others as 100. Over and above these the *adhvaryu* receives a chariot, the Brāhmaṇa at the kindling of the Fire a horse, the *hotṛ* also a horse and the *udgātṛ* gets the cart used to bring the *soma* purchased. The specific fees prescribed for special sacrifices like the *Rājasūya* are to be paid to the officiating priest in lieu of those prescribed, as above, *e. g.* two golden ornaments or mirrors (*prakāśa*).

If an officiating priest has to absent himself a substitute should be put in and paid the same fee. If an officiating priest stays away wilfully, he is to be fined 100 *paṇas* or even 200. A sacrificer who gives up an engaged priest shall also be fined similarly (pp. 367-368).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Joint Concerns in Business

Bṛhaspati (p. 358) advises a person to join others in a concern only if he is satisfied with their character and capacity. Each partner should contribute his share and the profits will be divided according to the shares. This is the ordinary rule, but by a special agreement one may get more than what he is entitled to according to his shares (Yājñavalkya, p. 359). The cost of working the concern must be met by each partner out of his income, as agreed upon. A partner suspected of fraud must be cleared by an ordeal (p. 360). Negligence by a partner which leads to loss must be borne by himself only, out of his share. A partner who saves by his skill the property of the concern from calamities like robbers or floods, should receive one-tenth of the gains, the remainder being divided among the partners according to their shares. A dishonest shareholder may be dismissed by the others. If a shareholder meets with a misfortune or accident, his heirs shall take his place, provided they are competent. On the death of a partner his shares must be made over to his heirs, or the king should keep them for ten years.

The king shall take a sixth part of the property of a Śūdra shareholder, whose heirs are not forthcoming, a ninth part of that of a Vaiśya, and a twelfth of a Kṣatriya, but none from that of a Brāhmaṇa, which after three years must be given away to Brāhmaṇas (p. 369). The period for which the king has to wait the arrival of a claimant for a deceased's estate is proportioned, as pointed out by Colebrooke (*Digest of Hindu Law*, 1801, II, 29) to the time needed for the heir from a distant country to appear and make his claim. Nārada holds that Dharma does not suffer by the king taking over heirless property (VI, 18).

Joint Undertakings in Agriculture

Joint undertakings in agriculture should be undertaken only with equals in means, knowledge and experience. Loss due to the negligence or inability of one partner, must be made by him.

Joint Undertakings among Artisans

The associates may be workers in metals, thread, wood, stone and leather. The earnings should be divided according to the work done by each. Artisans are of four grades: the apprentice (*śikṣaka*), the trained artisan (*abhijña*). the expert (*kuśala*) and the master-craftsman (*ācāryaḥ*)—Kātyāyana (p. 371). They shall receive one, two, three and four parts respectively of the remuneration received for the work done. The headman in a group engaged in building is entitled to a double share (p. 371).

Artists

Among musicans in a band, the time-keeper takes a share and a half, and the others one each (p. 371).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

RESCISSION OF GIFTS (*Dattāpradānikam*)

When a gift has been made unwisely (*asamyak*) or in an improper manner and the donor desires to resume it, it is called *dattāpradānikam*. (Nārada, VII, 1). Things may be classed as those that can be donated and those that cannot (*deya, adeya*), or given away or not given away (*datta, adatta*). Nārada notes that things that cannot be given away are of eight kinds and of only one sort that can be donated; and of things that are given away (*datta*) there are seven kinds and of those not so given twelve (or sixteen, according to a different reading) sorts.

What should not be given (*Adeya*)

Bṛhaspati (p. 373) notes that the *eight* kinds of things that one cannot give away are : what he holds in common with others (*sāmānyam*), a son, a wife a pledge (*ādhi*) one's whole property (*sarvasvam*) a deposit held by him (*nyāsa*), what has been borrowed by him (*yācita*), and what has already been promised to be given to another person (*pratiśruta*). *Sāmanyam* is interpreted by *Smṛticandrikā* (p. 442) as *public* property, like roads. Nārada holds that these cannot be given away even when one is in distress. The gift of a man's entire property is barred when he has progeny (*anvaye sati*, p. 374). Along with the giving away of a wife the gift to another of her property is also barred (*dārāśca taddhanam*, p. 374).

Smṛticandrikā (p. 442) holds that the giving away of one's entire property is barred only when he has offspring (sons, grandsons etc.) living with him jointly. If he has already given them their shares and separated from them, he may give away his entire remaining property. On the other hand, some writers (Vācaspati Miśra and *Smṛtisāra*) hold that the prohibition of giving away one's entire property is not opposed to law, as a man has absolute ownership in it, and that the prohibition is moral rather than legal. The *Mitākṣarā* states that the consent of the sons is enough for giving away the entire property, and thereby implies that the consent of grandsons is not necessary to validate it.

Giving away a son is in adoption.

The prohibition is held to refer to giving away an *only* son, or the *eldest* son. Giving away a wife or son is qualified by Kātyāyana by the expression 'if they are not willing' (*anicchavaḥ*), p. 374. Vasiṣṭha (p. 375), who forbids the gift of an only son or its acceptance, explains the spiritual ground of the prohibition that the son must live to continue the line (and the offerings to ancestors).

A woman is also prohibited by him from giving away her son. Bṛhaspati excludes from the property that a man can give away what is needed for food

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

and clothing of the members of the family, and Kātyayana excludes from it the family house also (p. 357). A marriage gift (dowry) cannot be given away (p. 375), without the wife's assent (p. 376). Even a promised gift need not be made if the donee is found to be a sinful or vicious man (*adharma-yukta*, p. 377). Rewards promised for rescue in times of fear, or for getting a thing done, or out of gratitude generally, or wages for discovering property and rewards for saving one's life when it is in danger are all valid, but even in the last case, the gift of the whole property is invalid, even if it had been expressly promised (p. 378). Promises of gifts made in panic, or under pressure, or when drunk or insane, or in joke, or under a misapprehension need not be implemented (p. 379). A gift for an immoral purpose is invalid (p. 379). The donor and the donee in cases of invalid gift are punishable by the king. So is a bribe (*utkoca*) which though promised need not be given, after the service for which it was promised is rendered. The recipient of a bribe and the intermediary through whom it is given are punishable but not the promiser, probably on the presumption that it was fear that made him agree to give it. Anything given for a gift in return, or to a bad man, or for an immoral purpose may be taken back (p. 379). If a gift for a pious purpose is promised, and later on it is found that the object is not correct or it will not be used or has not been used for the purpose, it can be held back, if not given, or if given, taken back. (Manu, p. 380). If a dying man has promised a gift for a religious purpose, his son must give it, if the father dies before it is given away. This is held to contain the idea of an inchoate Will. A gift promised to a Brāhman and not made will be enforced by a fine (Kātyāyana, p. 377).

He who accepts what should not be a gift and he who makes it will both be punished by the king (Nārada, p. 380). If a man promises a gift and does not make it, the king should fine him a *suvarṇa* (*Matsyapurāṇa*, p. 377). Hārīta (p. 377) holds that a gift has a legal and spiritual backing, and he who having promised a gift does not make it goes to different hells and is reborn as an animal. What has been promised to a worker as wage, (*bhṛti*) or out of satisfaction (*tuṣṭyā*) or to bards for the pleasure given by their songs, or to merchants, or to a woman as *śulka*, or to a benefactor in gratitude *must* be given. Gifts to parents, friends, suppliants disabled and helpless persons, eminent and virtuous persons and benefactors, are fruitful (*saphalam*) of spiritual gain. They must be made (p. 378).

LAW OF WAGES (*Bhṛtividhi*)

Three divisions of the law relating to wages are followed in smṛtis, each forming a head of *vyavahāra*. These are (1) the law relating to wages (*bhṛtividhiḥ*) or remuneration for labour, (2) breach by workmen or employee of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

contract of service (*abhyupetya aśuśrūṣā*, (3) disputes between the owner of cattle and herdsmen (*svāmipālavivāda*).

Servants or servitors (*karmakarāh*) are free workers, while slaves (*dāsāh*) are not. The former are divided into four classes and the latter into fifteen. Servants may also be classified in many ways according to their caste and occupation (Bṛhaspati, p. 382); but the four-fold division of those who serve deals with the chief of them. One may serve to attain sacred knowledge (*vidyā*), or knowledge of a skilled craft (*vijñāna*), or be a mere worker or a common wage earner. Each class is subdivided into sections according to differences of occupation and their requirements. The typical members of rhe four classes are a student under a *guru*, studying the Vedas, an apprentice learning a trade or craft under a master, a hired worker, and a supervisor of workers (*adhikarmakṛt*).

The relations between teacher (*guru*) and pupil, during the long term of pupillage have been dealt with in the *Brahmacārikāṇḍa*. The pupil has to reside with the *guru*, as a member of his family, pay obedience to him, and diligently attend on him, as well as on the guru's wife and sons. After completing his studies, he must make his *gurudakṣiṇā*, get the preceptors permission to leave, and leave.

Crafts and arts (goldsmith's work or dancing for example) are termed, in contrast with *vidyā* (Vedic learning), *vijñāna* (skill). The student in this case too should live with his teacher as a member of his household, for a stipulated period, during which he will be trained in his work. The master craftsman will feed the pupil (apprentice) and teach him. He will be treated like a son, and not be put to any work other than that for which he is being trained (Nārada, p. 384). If the master does not teach the apprentice his craft but exacts other work from him, he is liabde to a fine of the first degree, and the pupil will be allowed to go away from him. If the apprentice forsakes or disobeys a good master, he will be compelled to reside and obey, and may be flogged or detained (p. 384). Even when his training is finished, the pupil must remain for the full stipulated period with the master, and his earnings will go to the master, while he will work without wages (*bhṛti*). When the period of stipulated training is finished, the pupil or apprentice will leave his master after liberally rewarding him and showing him honour, according to his capacity (p. 385).

The servitor, who works for wages (*arthabhṛt*) may be engaged for wages payable by days or months, *i. e.* by time, or for a share of the gains of the labour. The highest worker is a skilled worker with tools, the next is a cultivator (*kṛṣīvala*), and the last a mere carrier of burdens. The division

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

and one-third of it otherwise, should a definite engagement regarding wages not have been made (Bṛhaspati, p. 401). In earlier days a ploughman who ran away was asked to be thrashed (Āpastamba, p. 402). The practice must have disappeared later. An agricultural labourer is responsible for the safe custody of the implements he handles (Nārada, p. 402). A labourer who fails to do his work, though able to do it, forfeits his wage, and has to pay to the king a fine of twice the wage (Bṛhaspati, p. 403). A workman can be legally compelled to do the work undertaken, and paid the wage for it agreed on. A workman who leaves his work unfinished can be fined and compelled to complete the task (p. 404). He can also be fined eight *kṛṣṇalas*. Wages in full cannot be claimed for incomplete work. A workman who stops work in the middle of a stipulated period can be compelled to finish it, unless he desisted from a fault of the employer (p. 405). If at fault he can be made to complete the work and also pay a fine of 100 paṇas to the king. A wage-earner is entitled to the full wage agreed upon when engaged, if he is sent away before the work is finished. The employer in that case will be fined 100 paṇas. A servant is to pay the full value of what is lost by his inattention and twice the amount if the loss is due to gross negligence or malicious intent. He has not to make good losses by robbery, or by 'acts of God or the King' (p. 405).

He, who, having agreed to do for pay a task of art or science (*śilpa, vidyā*) is paid the wage therefore, but fails to perform his task, will be fined the full amount (p. 406) promised.

As regards the hire of conveyances or animals used for carrying persons or articles, merchandise damaged or lost by the carrier's fault has to be made good by him (p. 405), but not if they are due to God or the king (p. 406). A trader who hires a carrier but drops him must pay him a fourth of the promised hire (p. 407), and the whole hire, if after using the conveyance, he dismisses it halfway. A carrier who abandons the merchandise shall forfeit a sixth part of his hire. When the conveyance is stopped halfway and robbed of its contents, the carrier should get proportionate hire according to the distance covered (p. 407). The same rule applies if the articles carried are confiscated on the way (p. 407).

The employer is responsible for the health of the person hired. He who abandons on the way a sick or exhausted (*śrānta*) employee, without remaining with him for three days and taking care of him shall pay the first amercement.

Failure by an employer to pay the stipulated wage will make the king compel its payment and punish the employer (p. 408).

Laws relating to Prostitutes (*Paṇyastrīvidhiḥ*)

Prostitutes were a recognized professional class, and were even regarded as forming a 'fifth caste'. In Mauryan India they were the property of the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

king. Kauṭilya (p. 123) mentions a 'Superintendent of Prostitutes,' appointed by the king. Nārada is cited by Lakṣmīdhara (p. 410) for a rule making the Chief Prostitute (veśyāḥ pradhānā) decide disputes relating to them. Kauṭilya states that a prostitute was to give the king every month twice the amount earned by her on a day. Smṛtis and Purāṇas treat the prostitute as a social institution and frame rules for their wages.

A prostitute who has received her hire but refuses to attend on the payer will have to pay twice the amount to him, and an equal amount to the king, unless she is unable to attend on him through illness, weariness, or fear (p. 408). Unnatural intercourse with a prostitute or hurting her during intercourse makes the paramour liable for the payment of *eight* times the promised fee, and an equal amount as a fine to the king (p. 409). A fine of a gold *māṣa* will have to be paid by the go-between who engages a prostitute for one person and takes her to a different man. Failure to pay the promised fee will make a man liable to pay her twice the amount and a fine equal to this to the king (p. 410). When several persons use a woman, each will have to pay her a double fee, and to the King also the same (p. 410).

Payments for Use of Houses etc. (*Gṛhādibhāṭakavidhiḥ*)

The rent for the use of a house or ground is treated like wages. If one has built a house himself on a ground belonging to another, paying rent (for the ground) to the owner, he may take away the materials out of which the house was built, when he vacates it (Nārada, p. 411). But if he has lived there without the owner's permission and without paying him rent, he cannot do this (ib.). This is also the rule if a man gets a ground on which he builds the house through friendly consideration of the owner *i e.* without rent. Hiring a house or a water-vessel or such things from the owner will make the hirer restore them to the owner and pay rent for them till he leaves (p. 411). Damage done to articles taken on hire must be made good by the hirer (Nārada, p. 412).

He who hires a cart and goes away after using it but without paying its hire (*bhāṭa*), when he has covered only part of the road he had undertaken to take it over, will have to pay the *full* hire (*Vṛddhamanu*, p. 412). The same rule applies to hiring animals for conveyance—*e.g.* elephants, oxen, horses, mules or camels—and the hirer will have to pay the full hire, even if they have been used only for part of the road (Kātyāyana, p. 412).

Owner and Keeper of Cattle

Disputes between the owner of cattle and the persons he employs to look after the cattle are treated in the last section on Wages. It is termed *svāmipālavivāda*.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

is based on skill. The last class is to do household work. The second class consists of agricultural workers, cowherds etc, who are remunerated from the harvest or milk gained from the cattle.

The highest type of servitor is he who is to do the work of the manager of the property, and is termed *kauṭumbika*. The four are to work on "pure", *i.e.* non-degrading work. Scavenging, shampooing the private parts of the master, removing leavings of food etc. should be done by slaves or the children of female slaves (p. 387).

Classification of Slaves

A slave may be one purchased as such, or born a slave, or got as a gift from an owner or bought, or inherited along with family property, or admitted to servitude in return for food during a famine, or pledged by a former owner, or reduced to slavery for debt or become a slave by voluntary surrender to a master by offer to be a slave, or one enslaved for a stipulated period, or self-sold or become a salve for maintenance, or the son of his connection with a female slave. An apostate from ascetic life (*pravrajyāvasitaḥ*) becomes the slave of the King (Nārada, p. 389.). He is entitled to emancipation neither in this life nor *mokṣa* (release) after death. Lakṣmīdhara cites without comment the cryptic verse of Manu (VIII. 414) stating that the Śūdra is not released from servitude though released by his master from it. As pointed out in footnote on p. 389 this verse is held by Medhātithi to be merely declamatory (*arthavāda*) as even a Śūdra slave can be emancipated. The Śūdra belongs to one of the four *varṇas* and is an Aryan (see my INDIAN CAMERALISM, 1949, p. 84), and, according to Kauṭilya "no Aryan is born a slave". The duty of service is hereditary for the Śūdra and the verse simply means that no Śūdra can give up this duty.

The penalty for a Kṣatriya or Vaiśya ascetic, who forsakes his order is servitude (*dāsatva*), while for the Brāhamaṇa ascetic who forsakes his order, the penalty is expulsion from the country after being marked with a dog's foot branded on his forehead (p. 390).

Emancipation from Slavery

Persons sold as slaves by robbers who have captured them will be set free by the King (p. 391). A slave who saves his master's life at the peril of his own is set free automatically and gets a son's share of the estate (p. 391). One reduced to slavery in a famine is set free by the presentation of a pair of oxen. One who has voluntarily become a slave for maintenance is freed by giving it up. One enslaved for sex-intercourse with a slave girl is released on separation from her (p. 391). A slave woman, who becomes pregnant by intercourse with her master, is set free when she gives birth to a child and along with it.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The procedure in emancipation is this. The master takes a pot of water from the shoulder of the slave, sprinkles the water on the head of the slave, and smashes the pot. Besides water the pot must contain grain (unhusked) and flowers. He should declare three times that the slave is freed. The slave should then proceed eastwards.

The wealth of a slave belongs to his master, who is however not entitled to the price paid for turning him into a slave (p. 394). A free woman becomes a slave by marrying one (p. 395). Slavery is not synonymous (p. 396) with *prātilomya* (inverse order of marriage). A Brāhamaṇa cannot be a slave (p. 396). The highest penalty should be imposed on him who makes one of a superior *varṇa* do a slave's degrading work (Viṣṇu, p. 398).

A person who buys a Brāhmaṇa woman or sells her as a slave will be compelled to annul the transaction and be fined. If a respectable woman seeks shelter under a man, and he sells her as a slave to another, he will be fined and the transaction annulled (p. 398). If a man enjoys a free woman, either his child's nurse or his servant's wife as if she were a slave woman, he must suffer the first emercement (p. 399). If a solvent man sells a slave woman, whom he has enjoyed (*bhuktām*), when she is unwilling to be sold, he should be fined two-hundred (Kātyāyana p. 399)

Kātyāyana points out (p. 396) that members of the four varṇas can be slaves only of those of varṇas higher than their own, or of their own *varṇa* and not of those below them in *varṇa*. This refers to the different ways in which a person might bring himself into servitude. A well-to-do Brāhamaṇa may support men of the next two varṇas when they are destitute and have no means of living, but they must be put only to suitable tasks, and if he puts them to do low work (like cleansing the house or latrines) the king should impose on him a fine of 600 paṇas (p. 398).

Non-payment of Wages (Velanasyānapākriyā).

A servitor should be paid by his master or employer, as agreed upon before-hand, either at the beginning of the month (*i.e.* in advance), or in the middle of the month or when the month is over. The wages may be fixed before-hand, but when not so settled the servant of a trader or of the owner of cattle who engages the servitor as herdsman, and a field labourer shall get a tenth part respectively of the milk yielded by the cows or harvested grain respectively. Yājñavalkya (II, 196) correctly rules that wages should depend upon the work turned out, and when the work turned out is either late or imperfect or incomplete, the amount to be given as wage is within the discretion of the employer. The customary rule, which is embodied in smṛti, is that an agricultural labourer, a ploughman (*sīravāhaka*) should get one-fifth of the grain, if he is fed also,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

up by themselves must be repaid by them to the group. A person who joins the group after it has been long in existence is equally entitled to the privileges of membership as older members. One who has resigned from the group loses them.[1]

Repentance of Purchase and Sale

After a sale is effected, it may happen that both the seller and the purchaser, or either may be dissatisfied, and may want back the article or the sale-price paid respectively. The rules are allied and Manu (VIII, 232) treats both under one head, 'repentance of sale and purchase' (*krayavikrayānuśaya*). Nārada splits the two. Lakṣmīdhara follows Nārada in this respect and has separate sections for each.

A. Non-delivery of goods sold (pp. 429-434)

Goods sold are of two kinds: moveable and immoveable, described as *jangama* and *sthāvara*. Both are saleable and so termed *paṇya*. Sale and purchase may be in *six* ways: by tale (*gaṇitam*), by weight (*tulitam*), by measure (*meyam*), by workmanship (*kriyayā*), by beauty (*rūpataḥ*) or by lustre (*śriyā*). In respect of each of these there may arise dissatisfaction in buyer and seller.

If a man sells immovable property and does not make a delivery to the buyer, he shall have to pay its produce value, when it is handed over to the buyer, from what it may have earned in the interval between sale and delivery. If there has been a fall in this interval, the buyer must get the article and the difference in price. In the case of movables the variation in price may be commoner.

A seller can be compelled by the king to deliver the sold article to the purchaser, with interest, if the price has already been paid, and on default he may also be fined by the king 100 paṇas. Manu and others allow a period of ten days within which the transaction may be revoked (Manu, VIII 223, p. 430). This rule will apply to cases in which the article does not deteriorate in the interval of the days of grace. The deterioration may be in quantity, quality and price. Nārada limits returnability—without deduction—to one made the same day (p. 430). If in the interval between sale and delivery the article

[1] "It does credit to ancient writers on Dharmaśāstra that they were tolerant enough to require the king, whatever his own religious persuasion might be, to honour and enforce the usages of even heretics among themselves. The only requirement was that the enforcement of the usages must not be opposed to the interests of the country or capital and must not cause commotion and must not be plainly immoral." (P. V. Kane, *History of Dharmaśāstra*, III, p. 488).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

deteriorates, or is destroyed by fire or damaged, the loss shall be the seller's (p. 431). A buyer may give an earnest money when the purchase is made, the balance to be paid on delivery of the article; but if no specific date for delivery has also been settled also, and the buyer refuses to accept delivery, he is to blame (p. 433). If the buyer refuses the article, after it was sold to him, and it is sold to another, any loss that may accrue to the seller thereby must be borne by him alone (Yājñavalkya, II, 255). Fraud in sale is punishable by a fine of twice the value of the article sold, and payment of twice the sale price to the buyer (p. 432). The same penalty will fall on a dishonest seller who conceals from the buyer a blemish in the article sold. Sales or purchases by persons, who are drunk, or insane or in terror or hardly themselves through nervousness are void. The seller who sells a thing to one person, and delivers it to another, must pay double its price to the buyer and an equal amount as a fine to the king for his dishonesty. Nārada exhorts traders to fix a just price on their commodities, according to place and time, and desist from dishonest practices (p. 434).

Repentance of Purchase (*Krītvānuśayaḥ*)

Rescision of purchase occurs when a buyer repents of his action and wants to get back the price paid. He may think he has made a foolish bargain. If he returns it to the vendor on the day of purchase, in an undamaged condition, he can get back the price. If the return is made on the second or third days, he will have a loss of one-thirtieth and one-fifteenth of the price. After the third day the purchaser must keep the article (p. 435). Having bought a milch cow and the like, if a buyer repents of it, he may return it and lose a tenth part of its price. This is the rule if the article does not deteriorate by use. If it is one that does, then the penalty is one-sixth the price. Caṇḍeśvara (*Vivāda-ratnākara p.* 197) holds that the lower penalty is to be met when the rescision is sought *before* taking delivery of the thing sold. A merchant is expected to know how vendible articles are valued. He must not therefore ask for the rescision of a purchase made by him (p. 436). A buyer must always inspect the thing to be bought. In the case of brick, wood, hides, grain, cloth and wines the inspection before purchase must be made at once. Milch cows can be tested for ten days, beasts of burden for five, and precious stones for seven. They are returnable within these periods; male slaves for a fortnight, and female slaves for a month, iron and cloths in one day. Discovery of blemish within these periods makes the article returnable. Ragged and soiled clothing are not returnable even if they were in that condition when bought (p. 437).

Boundary Disputes (*Sīmāvivādaḥ*)

Lakṣmīdhara begins the section on "boundary disputes" with a citation from Bṛhaspati (p. 438) which states that the section of *simāvivāda* deals with

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The wages of the herdsman are customary. A cowherd may be paid money or milk, the latter being more usual. He gets the milk of the best cow, if he gets nothing else as remuneration. For grazing and lending a hundred cows for a year, he will get a heifer as fee; for tending two hundred cows, he will get a milch cow. He will also be allowed to milk for his own use all cows every eighth day (p. 413). Bṛhaspati rules that he gets the milk of one cow every eighth day. Āpastamba enunciates an old rule that a herdsman who neglects his herd is to be flogged (p. 414). He is bound to bring the cows back home in the evening in good condition after they have grazed. If any have been seized (by wolves) or lost (as by falling into pits), through his negligence, he must pay their value. (Yājñavalkya, II, 164) He is not responsible, if after notifying the danger to the owner, some of the cattle are taken away by robbers (p. 415). In cases of confusion as when the village is over-run and also the district, the herdsman is not responsible for loss of cattle in his charge (Vyāsa, p. 415). The herdsman should, as far as possible protect the cattle from insects, snakes, tigers and robbers. Negligence on his part makes him liable to pay the price of the lost animal. (p. 416) and a fine of 13½ paṇas. Milking cattle without permission (and appropriating the milk) makes a herdsman liable to a fine of 25 kārṣāpaṇas.

Goats attacked by wolves (as well as sheep) and killed will make the herdsman responsible for their loss, unless he has honestly tried to repel the attack. Sudden attacks by wolves will not make him responsible for loss.

When cattle die in the forest, naturally or by attacks, the herdsman should take their ears, tails, hides and skin to the owner, obviously to prove that they died, and were not clandestinely sold away (p. 418).

Transgression of Agreements (*Saṁvid-vyatikramaḥ*)

The expression *saṁvid-vyatikrama* is used by Manu (VIII, 5) in enumerating *vyavahārapadāḥ*, and again when he had dealt with non-payment of wages and proceeds to the next topic he describes it as that which deals with those who break *samaya* (*samayabhedinaḥ*) (VIII, 218), and Kullūka makes *samaya* the equivalent of *saṁvid* in explaining the verse. *Samaya* means 'convention' and *saṁvid* is 'compact'. The former in practice (in corporate bodies) leads to the latter. Yājñavalkya (I, 61) uses *samaya* in the sense of 'agreement,' which must be the basis of both. Nārada (p. 419) refers to the rules made by agreement among themselves by heretics as well as orthodox followers of the Vedas as *samayāḥ*. An agreement among members of a group is termed *samayakriyā* (p. 423).

The formation of groups of persons with common interests or traditions or outlook is desirable for their safe existence and progress. It is for this reason that the king is enjoined, as his duty, to protect their rules and practices, so long

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

as they are not against Dharma (*avirodhena dharmasya*, p. 423 or *nijadharmāvirodhena*, p. 422), and to punish those among groups who violate their agreement or create disorder or disunion. Such groups are also necessary to safeguard their members' interests or of those of the community especially in times of peril, as for instance in an enemy attack or invasion, or attacks (*bādhā*) by robbers (p. 420). Groups make better progress than individuals. The recognition of this principle is behind the rules enjoining the king to approve of the constitution and working of even associations of renunciates who have given up their vows (*pākhaṇḍāḥ*) or (to take the interpretation of the *Mitākṣarā*) those who do not accept the authority of the Vedas like the Jainas and Bauddhas. Nārada mentions among the groups which the king must recognize, guide and control, guilds of traders and corporations, unions of soldiers (*vrāta*), and unions of kinsmen, showing that what is desired is their efficiency and strength and not conformity to one religious standard. The king must maintain in each group its settled or agreed usages and rules, including the modes of their working and constitution. The general principle that must be enforced is that whatever are the agreed rules of a corporations must be strictly followed and enforced. In addition, they must obey the commands of the king (p- 422)

Examples of the compacts (*samaya*) of a corporation are given on p. 423. They include agreements to build temples, halls of assembly, refreshment rooms, and to dig tanks, arrange for sacrifices, or mutual defence, and for poor relief. They should be implemented by the association and enforced by the king. One who refuses to carry out the agreement of the group, while remaining a member, will be punished by the king with the forfeiture of his whole property, or banishment, or, in milder cases, by a fine of 24 suvarṇas (p. 423). Changes in their constitution or rules (*bheda*) require royal approval.

In an association there should be a leader (*kāryacintaka*) and committees of five or seven members (p. 420), who should be chosen for their capacity, experience and character, as well as their ability to speak for the good of the *samūha*. People who sow dissension in corporate bodies should be subject to specially severe punishment by the king (p. 424). Among offences that the king should punish are misuse of the group's funds, their misappropriation (for which banishment is the penalty advised), or wastes of its resources (*gaṇadravyavināśakah*, p. 425). Commensality among the members of the union must be enforced (Kātyāyana, p. 426).

After meetings of union councils, its members should be sent back after honours being conferred on them by the king, as they are public workers.

The incomings of any member should go into the common stock, to be divided among all members; or, when it is not considerable, it may be used for charity. Debts incurred by managing members, as if for the union, but used

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

the laws concerning boundaries of villages, fields, houses *and so forth* (ādīnām). The extension to subjects which have some relation to boundaries brings under this heading many questions of proprietary right, including easements and rights and liabilities of owners of properties by *atideśa, i.e.* analogy or extended application. A sub-section of this chapter is therefore headed "*tasyātideśah*" (p. 452).

Kātyāyana states that the six causes of disputes about land are based on claims for more land than one holds, contention that another is entitled to less land than he holds, claim to a share in land (on other grounds than inheritance), total denial of a share in land to another, seizing a land when it has not till then been in possession, and delimitation of a boundary (p. 438). Nārada defines it as dispute in regard to land in which questions about dikes (*setu*), boundaries of fields (*kedāra*), a boundary (*maryādā*), tilled land (*kṛṣṭa*) and fallow land or waste (*akṛṣṭa*) have to be settled. In every one of these cases boundaries have to be settled, and so disputes concerning them can be brought within boundary disputes. Disputes between villages are usually only as regards their boundaries. The determination of such boundaries is thus a State duty, and may have to be done when the villages are first constituted or when disputes crop up later.

Boundaries or boundary marks, according to Nārada (p. 448), are those marked by tall trees like flag staffs, visible from a distance (*dhvajinī*), river boundaries (*sandhinī*), boundaries indicated by concealed objects (*naidhānī*) those settled by agreement of parties, and therefore free from apprehension (*bhayavarjitā*) and those created by royal command (*rājāśāsanānītā*). Determination of boundaries by the king may take place when a village is founded or formed, or after a dispute, which is finally decided by the king or by his officers,

Manu advises the planting of tall and big tress (named in his list) and clumps of bamboos on boundaries to mark them. They are termed boundary trees (*sīmāvṛkṣāh*). Raised mounds, thickets and reeds are also suggested to mark bounds. At the junction of boundaries the construction of tanks, wells, cisterns, fountains and temples is also advised (p. 439). Channels and rivers also can mark boundaries of adjoining villages.

For marking boundaries, whether of houses or villages, one of the suggested ways is to put some imperishable objects (like bones, ashes, hair, chaff, cinders, bricks, potsherds, pebbles and sand) underground. When disputes arise they can be dug up as proof (p. 440). Young villagers should be made to know of their location, so that their knowledge of them when they get old may be helpful in settlement of disputes; and such knowledge might pass from generation to

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

generation. When the inspection of such signs does not finalise a settlement, recourse must be had to evidence of witnesses (Manu, VIII, 253, p. 442). Continued possession or enjoyment (*bhoga*) is as good a proof as that testified to by witnesses.

River boundaries have a defect; they may change their courses. They may carry away some land from a property, and thereby diminish its area, and a property on the other side of the river may get an accretion (Bṛhaspati, pp. 450-451). Land abandoned by a river and accruing to land belonging to a man will be his, by a change in its course. A river boundary that is accepted as demarcating two villages should never be given up. The loss or gain a river causes is regarded as due to mere luck. When a piece of cultivated land is intersected by a change in the river's course, the former owner gets the produce or crops, but the land that has been added to a village will belong to it. This is the view of *Smṛticandrikā*, (p. 549). Caṇḍeśvara (p. 217) thinks that the accretion still continues to belong to the original village.

Decision of Disputes by Evidence of Witnesses

The relevant witnesses are neighbours, aged villagers, permanent residents of the village (*śāmantāḥ*) fowlers, fishermen and, men who had seen the boundary erected (*vṛddhāḥ*) and who can bear witness to the payment of taxes by the occupant (p. 448). The witnesses should be examined in the presence of a crowd of villagers and of the contestants. They should depose after putting clods of earth on their heads, and flowers, and clad in red clothes, and after being put on oath thcy should depose and indicate the boundaries. Even a single witness, who is trustworthy, can by his deposition in the above way, settle the dispute (p. 445). Nearest neighbours are to be preferred as witnesses to those who live at a distance. Other rites to be undergone by the witnesses show that they were to impress on them the risk of divine punishment if they depose falsely.

Extension of the Principle (*atideśa*)

The disputes about boundaries between villages shall be decided by the king. The kingdom should be divided into areas containing ten, hundred and a thousand villages, and the boundaries of these also should be laid down by the king, proceeding by marks. The same rule applies to disputes as to boundaries of houses, gardens, warehouses etc. (p. 452).

Easementary rights are enunciated, as evolved from boundary settlement principles. Windows, drains, 'pegs' or balconies projecting from a wall should not be interfered with, if they have long been in existence (p. 453). Neighbours should not interfere with the foundations of walls, or drains, balconies or windows of houses that adjoin their's, under penalty of a fine. But if windows or 'pegs'

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

have not been there before, they cannot be newly added by a house owner, so as to interfere with a neighbouring house. Windows that invade a neighbour's privacy are prohibited (p. 453). A drain which will carry water into a neighbour's house is forbidden. A fire-place, latrine and a dung-heap must not be made close to a neighbour's residence ; it should be at least two cubits from its walls (p. 454).

Tanks and roads should not be defiled by ordure. He who drops filth on them, except under extreme necessity, will be fined two kārṣāpaṇas (p. 455), and he must himself remove the filth. A child, a pregnant woman and one in extreme necessity (*āpadgataḥ*) will be excused for contravening this rule (Manu, IX, 283). The defilement with ordure of holy waters, tanks or river ghats will entail the first amercement (p. 455).

A cross road (*catuṣpatha*), a temple, a street, or a public highway should not be obstructed by pits for keeping ordure, or by aqueducts, or drains, or projecting terraces or roofs, and the like. (Kātyāyana, p. 554). A pathway by which men and cattle pass must not be obstructed by any one. On streets, three feet of space must be left unbuilt on the sides of houses. A temple on a road must not be obstructed.

A destroyer of landmarks which indicate boundaries should be made to pay the highest amercement and remake the landmarks (p. 456). For breaking up a landmark, for encroaching beyond a boundary and for usurping lands the amercements are respectively the lowest, highest and middlemost (p. 456).

If a tree in one's garden streteches its branches beyond his land, it still belongs to him in whose land it has its roots. When trees mark the boundaries of two fields their fruit should be evenly divided between the owners of the two fields.

Dykes (Setu).

The erection of a dyke in another's field is not culpable, as the advantages flowing from it are greater than the small inconveniences caused. A dyke which will do good should not be obstructed when being built. No grain is produced without water but excess of water impedes grain growth. So, there are two classes of dykes, *viz.*, for storing water (embankment dyke) and for draining away surplus water (*kheya*).

Tilled and Untilled Land (Vikṛṣṭākṛṣṭa)

When land lies fallow because its owner is unable to cultivate it, or has gone away to another country, another man may cultivate it, but he must restore it to the owner when he returns and pays the cost of the improvements made by the cultivator (p. 459) The actual cultivator of such land shall enjoy it for

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

eight years only, paying the owner one-eighth the produce every year (Kātyāyana, p. 459).

A field and a house enjoyed for three generations by a man and his ancestors cannot be taken away from him by force, except when the king wills it (p. 459). But let not the king do so, as a householder's house and field are the two foundations of a man's life (Nārada, p. 460). When one neglects to cultivate arable land ('land that has been broken up by the plough'), it may be cultivated by another, who will pay part of the produce to the owner. The lessee of a field who neglects to cultivate it must still pay its owner the value of the average yield from it (Bṛhaspati, p. 460). He who neither cultivates his land himself nor allows another to do so, after taking it on lease, must pay the value of its yield to the owner and an equal amount as a fine to the king. This is to prevent land lying idle.

Protection of Crops (Sasyarakṣā)

Pasture land can be provided by the desire of the village or of the king, and a space of 100 *dhanus* must be left for pasture between village and village, of two hundred for a small town, and four hundered for a city (p. 461).

An open space one-hundred *dhanus* in width should be reserved for pasture in a village and thrice the space in a town. If cattle damage unfenced crops, the king shall punish their owner (p. 462). A herdsman is not responsible for damage done to an unfenced field by cattle in his charge (Nārada). If cattle stray in to a field without being made to do so by their owner, he is not responsible for the damage. Wilful trespass is punishable. A herdsman is punishable who allows his cattle to enter and damage crops in a fenced field (p. 463). Compensation claimed for crops eaten by cows is not 'meritorious': the claimant's ancestors will refuse to partake of his offerings (Uśanas, p. 463).

A good, high fence should be put by the owner on the side of a field that faces a road (p. 463). Animals taste sweet crops (p. 464).

Penalty for destroying Crops (Sasyghātadaṇḍa)

A cow trespassing into a field by day will lead to a fine of one and one-fourth *paṇa*, (*sapāda*), and for night trespass by a cow the fine is 5 māṣas. The owner of trespassing cattle shall pay a paṇa, half-a-paṇa and one-fourth paṇa respectively for each cow, buffalo, or sheep or goat that trespasses (p. 464). Similar amounts payable to owners are indicated by other smṛtis. An owner must be *fully* compensated by the owner whose cattle completely uproot the crops of the former. If the animals sit on the field after eating up the crops, the penalty is double the former (p. 466). The herdsman will be beaten (p. 466). The damage done by the cattle should be made good by their owner to the owner of the field, after being assessed by a third person (p. 467).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Immunity from Penalty (*adaṇḍyāḥ*)

Elephants, horses and mules are protectors of the subjects (*prajāpālāh*); they are immune from penalty for destroying crops (p. 469). So are cows within ten days of calving, dedicated bulls, or dedicated goats, a cow that has strayed away from its herd (*āganlukā gauḥ*), and all of them in times of festivity (*utsave*), if they take part in it, or during *śrāddhas*.

Nārada (p. 469) forbids the beating of trespassing cattle but Bṛhaspati allows it (p. 470).

LAW OF CRIMES

The term *sāhasa*, derived from *sahas*, ' force ', is used in both a comprehensive and in a narrow sense. In the former, it includes, five sections of criminal law, *viz.*, abuse and defamation (*vākpāruṣya* and *daṇḍapāruṣya*), theft (*steya*), adultery and allied offences (*strīsamgrahaṇam*) and crimes of violence proper (*sāhasa*). Robbery, being open and violent, is sāhasa, while theft (*steya*) which means the *secret* appropriation of another's property is unviolent. Bṛhaspati and Nārada state that *sāhasa* is of *four* kinds (or *five*) : manslaughter (*manuṣyamāraṇam*), theft (*cauryam*), adultery (*paradārābhimarśanam*), and the two sorts of *pāruṣya*, *viz.*, insult and defamation. It is defined as what is done by force (*sahasā*), and *sahas* (p. 556) is equated in meaning with *bala* (strength, force). But though this comprehensive character is given to the term *sāhasa*, the other four topics, besides crimes of violence, like manslaughter, are treated under different heads. It is noteworthy that Lakṣmīdhara begins his treatment of the first of the divisions of *sāhasa*, *viz.*, *vākpāruṣya*, without citing the comprehensive definition of Nārada, which he cites only in a later section on *sāhasa* proper (section 71, p. 556). Under theft a distinction is made between secret theft (*steya*) and robbery in which violence is an element, and is therefore brought under *sāhasa*. There is some overlapping naturally between the offences, as killing may be by violence or by poison, but both are treated under *sāhasa*. The distinctions are due mainly to differentiation of involved criminality, in the offences and their appropriate punishments of varying severity.

Abuse and Defamation (*Vākpāruṣya*)

Pāruṣya means harshness. *Vākpāruṣya* is defined by Nārada (p. 471) as an offensive statement couched in foul and violent language (*nyaṅga samhitam*) in regard to the native country, caste, family and so forth, about another person. A man may be insulted by saying that men of his native area ' are by nature fond of creating trouble,' or of his *varṇa* have bad qualities (as by saying to a Brāhmaṇa that ' Brāhmaṇas are excessively greedy ', or of his groups or family (as by saying that ' the men of the *gotra* of Viśvāmitra are cruel by

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

nature). The harshness of the utterance must be evident, and there may be exclamatory interjections showing threats, like *hum*. The insulting address may be harsh (*niṣṭhura*), vulgarly worded (*aślīla*) or virulent or biting (*tīvra*). The harsh expression may be coupled with reproaches; the 'vulgar' may be in indecent language; and the 'virulent' may suggest acts that would make a man an outcaste (*patita*). The gradation is designed to indicate the gravity of the offence and correspondingly severe penalties (p 471). The words may be accompanied by indecent gestures, like the indication of genitals (p. 472). Under the last head are words that impute to the person insulted the gravest sins (*mahāpātaka*) or treasonable acts (*rājadveṣakarī*). In the second category of insult is put references of an indecent nature to the abused man's sister or wife, and in the third included reference to his alleged addiction to drink or committing sins that would make him an outcaste. Ironical speech that suggests its opposite is a punishable insult (p. 473), as also recital of faults that are not present in the insulted person. Referring to a man's natural deformities ironically in a tone of ridicule is an insult and, though true, punishable with a small fine (p. 475). A man may be insulted by obscene references to his mother, sister or other female relations (p. 479), and an insult of the kind deserves the highest amercement. It is an insult to refer to a person who has been convicted of an offence, by mentioning it as abuse, or taxing him with an act for which he has made religious expiation (*kṛtapāvanam*) since punishment and expiation purify a person (p. 481). Abuse of the king is the highest abuse and must be punished by the cutting off of the tongue of the abuser (p. 483), for the king and the Brāhmaṇa are the two who sustain the world (*bibhrato jagat*). To call an outcaste an outcaste, and a convicted thief a thief, as an insult, is still an offence, and severely punishable. This is because punishment by expulsion from caste and for theft has purified them (p. 484).

The punishments prescribed for insults or defamation are of varying grades of severity. They range from insertion of a red hot iron into the mouth of the libeller, to beating him and imposing on him graded fines, which might go up in very serious cases to a thousand. In the earlier smṛtis (like Gautama and Śaṅkhalikhita) the punishments are harsher than in Kauṭilya or the standard verse smṛtis.

A special feature of the law of abuse is that heavier punishments in fines are imposed when the insulted person is of a higher *varṇa* than the insulter, the fine rising with the difference between them in *varṇa*—The standard fine is that which is for insults of one of the same *varṇa*. Dr. P. V. Kane cites *Smṛti-candrikā* (II, p. 327) which states that this discrimination had gone out of use in its days. But the elaboration by Lakṣmīdhara indicates their vogue in his day.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Daṇḍapāruṣya (Assault).

Under this head are brought not only actual assault, like striking a man, but threatning to assault him or touching him. By *atideśa* (extension) certain other matters that are not strictly assaults are brought under this category. Among them are inferiors in social status taking positions that belong to others who have a higher social status. The relations between parents and children as regards parental discipline or between teacher and pupil (*guru-śiṣya*), which may lead to chastisement of pupils, are also brought within this category. Injuries suffered from kept animals or beasts of burden or carriage animals, are also included in this section. Lastly, injuries to trees and plants are also brought in.

As in the case of *vākpāruṣya* the fines are of three grades and the different offences are classed under them. Offences committed by equals get the standard penalty. An offence committed by one of a higher *varṇa* or status gets a lighter penalty than one in the inverse order, the penalty *rising* with the difference in *varṇa* or falling with it. Offences are also classed as those which cause ordinary hurt, and those that cause grievous injuries, such as peeling of the skin, cutting into the flesh, drawing blood, fracture, loss of eyes or ears or nose, or limbs, and so forth. The gravity of the injury decides the penalty's severity.

Means of assault are described as by throwing ashes on a man, or sand or mud, or dust or stones, or striking him with sticks, the hands, or weapons. The indignity involved goes to measure the gravity of the crime for estimating the penalty to be imposed. Kicking is, thus, a more serious form of attack than hitting with hands. In cases of grievous hurt the punishment will depend on an investigation of the nature and seriousness of the hurt caused. In cases of serious injury the assailant is not only fined and punished otherwise also, but he is made to bear the cost of the medical treatment of the injured person. When several persons attack a man *every one* of them is liable to a multiple of the penalty imposable on a similar attack and injury committed by a single person.

Tying up a person with a cloth is an assault of this category.

A threat of assault is also punishable, though not as severely as physical assault. In cases of mutual assault, the person who is found to have begun the assault must be punished more severely.

In deciding the penalty the motive of the assault must always be considered (Manu, VIII, 286, p. 489).

Assault on the person of a King, even if he be a tyrant, will be punished by the offender being burnt alive, tied to a stake (p. 490).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

As in modern law, self-defence should not exceed reasonable limits (Cf. *Indian Penal Code*, sec. 100-101). Even a man who has been assaulted and repels it by using a deadly weapon is liable to punishment according to the effect of his reprisal (p. 497). A famous verse affirms that a determined slayer (*ātatāyin*) who attacks a man can be killed in self-defence, even if he be a learned Brāhmaṇa, a master of the Vedas (*vedapāragaḥ*).

The right of private defence against attack is admitted by smṛtis even to the extent of killing the assailant, if otherwise the defender would have been killed, but an exception is made in the case of a Brāhmaṇa assailant, with murderous intent. The *śloka* in question about the master of the Veda, who in spite of being a Brāhmaṇa can be killed in self-defence, when construed with the prohibition of killing such a person in Kaliyuga (*kalivarjya*) is treated as merely stressing the general rule of self-defence, and as not to be taken literally. The matter has been discussed in *nibandhas*, and has been dealt with at length in my paper on " *Ātatāyivadha*, or the Right of Private Defence in Dharmaśāstra " (Dr. C. Kunhan Raja Presentation Volume, pp. 197 ff.)

Discipline and Assault

Chastiement is permissible as discipline but it must not be excessive. Manu (VIII, 299-300, p. 494) and Yama (*ib.*) lay down that when a wife, a younger brother, or a son or a slave have committed faults they may be chastised by being beaten by the head of the family using a light bamboo or a rope. The fifth is a case of a teacher chastising his pupil. If the punisher goes beyond limits, he is guilty " like a thief ". Nārada will make the king punish the teacher (*guru*) who breaks this rule. Āpastamba allows an offending pupil to be punished by starvation (as he lives with his teacher), baths in cold water and even expulsion from the teacher's residence (p. 495).

Investigation of Assaults

If no witnesses are present when a person is assaulted, as when it takes place within a house or in lonely places, the guilt cannot be determined only by the marks of injury, as such marks might be selfmade or faked. In the absence of witnesses or good circumtial evidence, recourse must be to ordeals (Bṛhaspati, p. 495).

Even in defence against attack one must not exceed reasonable limits (*cf.* Indian Penal Code, sec. 100 and 101). A similar principle is behind the dictum of Kātyāyana (p. 497) that the man who strikes an assailant with a deadly weapon (and injures or kills him) is punishable by the king.

A person insulted by a low-born man or those following low trades (killing animals etc.), who whips the insulter is immune from punishment, as the offender is ordinarily liable to whipping (p. 498).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Cruelty to Animals

He who treats animals cruelly, beats or starves them or uses them when they are physically weak or diseased or 'in heat', or starved, is liable to pay the first amercement (p. 500).

Road accidents that happen through breakage of wheels or yokes of carts or of the nose-strings of animals, do not make owner and driver responsible for them (p. 501). But if the injury is due to the driver's ineptitude the owner of the cart is liable. If the cart kills a man, the driver will be punishable 'like a thief' (Manu, p. 502).

Hurting small animals and quadrupeds entails fines.

Protection of Trees

Cutting off the branches and trunks or roots of food-yielding trees makes the offender liable to a fine, and in the case of "sacred" trees (*e. g.* in a temple) the penalty is doubled. For cutting off medicinal plants, and clumps in sacred places, the penalty is half that for cutting down trees. The man who fells a fruit tree must pay the highest amercement, and compensate the owner. This is in accord with Vasiṣṭha's adjuration : "Let him not injure trees that bear flowers or fruit, except for sacrifices and extending cultivation" (p. 504).

Theft (Steya)

Robbery is effected with violence in the presence of the owner of the things taken, and theft behind his back and/*or* without his knowledge. The former kind is *sāhasa*. Force and fraud are the respective marks of the two.

Theft is divided into three classes according to the value of the articles stolen. To the first belongs stealing earthenware, seats, couches, wood, bones, leather, grass, grain and cooked food; to the second belong ordinary clothing, cattle (excluding kine) non-precious metals, rice and barley; and to the last belong precious metals like gold, precious stones, silk, women, kine, elephants, horses and what belong to a temple divinity, or to a Brāhmaṇa or to the king. Secret appropriation of the properties of persons asleep, or of disordered mind or lying drunk is *theft* (Nārada. p. 506).

Classes of Thieves

Already in dealing with the law of evidence the distinction between "open" and "secret" thieves has been dealt with. The terms 'open' and 'secret' are somewhat misleading. The essence of the offence is the removal of property. Different types of cheating are classed as "open" (*prakāśa*) theft, while we might feel that they are really done stealthily. The difference seems to lie in the time of the operation. Burglars, robbers in forests (whose identity cannot be made out), housebreakers, cut-purses, stealers of cattle (cows, horses

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

etc.) and stealers of women are classed as " secret " thieves—Most of such thefts have to be done at night. Clandestine acts that are classed as " open " (*prakāśa*) thefts are committed by day in ordinary transactions. In reality they are not so *open*. Use of false weights and measures or scales that do not weigh correctly owing to the location of the pivot of the balance away from the centre, those who cheat in counting, those who adulterate goods by mingling inferior kinds with superior, or who add sand to grain, or sell articles that are not what they profess to be, though similar in shape or colour, are brought under *prakāśa taskarāḥ* (' open ' thieves.) Many kinds of cheating or deception are also brought under this class by the principle of *atideśa* (resemblance). Manu (IX, 225-226) classes as *secret* thieves, *j.e.* thieves proper, gamblers, dancers, heretics, men addicted to evil acts and dealers in wine. The element in ' open ' theft as in bribetakers or mediators of bribes to judges, or corrupt arbitrators (*madhyasthaḥ*), sellers of imitations as genuine articles, false witnesses, practitioners of sorcery or witchcraft, quacks and medicine sellers who adulterate medicines or sell false medicines (like many modern " patent medicines ")—is dishonesty, that is analogous to that of a thief, since in both cases the loss falls on parties who are victims, and are made to lose articles or their value in money. In deciding on penalties for the two kinds of thefts, judges must have had to rely on the illustrations given of the two types in smṛtis and commentaries. The common feature of all the offences is dishonesty that is designed to deprive people of their effects or money. There are obvious thieves and virtual thieves. Roguery is described as theft. The cut-purse and the burglar are provided with implements or tools to carry on their work, and the other sort are not. A thief or burglar, may be caught, after search, and found with such tools as well as stolen property (p. 510). Cheating is in effect theft, and treated as such. Cheating in prices leads to the transfer of wealth from the buyer to the fraudulent trader and is treated as theft (p. 517). The users of false or loaded dice in gambling are like thieves and are classed as such for punishment (p. 521). The goldsmith is described by Manu (IX, 292, p. 522) as the worst of cheats *sarva-kaṇṭaka-pāpiṣṭha*).

Royal responsibility for prevention of theft

The king should make good the loss sustained by a person whose property has been stolen. He should institute searches for the lost articles, and if, after he has compensated the owner, he recovers the stolen goods, he may retain them. If a thief is caught by royal officers, but the stolen goods are not recovered, the king must still make good the loss to the owner. The recovered articles may be restored to the owner. The thief who is caught may be made to pay the value of the article stolen to its owner (p. 553). Those who find lost property must intimate the matter to the king, who will give publicity to the recovery through

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

the public crier. If the owner does not claim it within a year, the finder will get a fourth of its value, and the article will be retained by the king (p. 554). Manu would give the king one-sixth (or one-twelfth) of recovered lost property (p. 555).

Search for Thieves (Corānveṣaṇam).

The responsibility thus laid on the king makes it more than commonly necessary for the state to start investigations that will lead to the discovery of the thieves and recovery of lost articles. Thieves may be traced by skilled persons, through footprints, or in the case of cattle-theft by the marks of the hoofs of the animals, by skilled persons. Caṇḍāla executioners and those who are accustomed to roam at night must be used to discover the criminal (p. 545). If the footprints of the thief stop at the border of a village and cannot be traced beyond it, that village must be held responsible to make good the loss. Villages in which criminals have been formerly found must be made to clear themselves. Places where thieves or criminals usually gather, like water-booths, drink-shops or taverns, brothels, theatres, assembly rooms, old gardens, uninhabited houses and groves must be watched by the police or guarded by them, and they must also patrol. These are for the prevention of thefts (p. 545). Expert criminal hunters must be used to discover them from associates, and by contact with them (p. 546). But those who are not thieves may be found with thieves. This necessitates caution (p. 547). Old criminals may be subjected to questioning. If a person who is not the thief is made to give its value, and later on the mistake is discovered, the thief catcher must be made to reimburse the harrassed person (p. 547).

Harbouring thieves

Harbouring thieves is an offence. Villages which afford food and lodging to thieves, and places of hiding should be punished. Those who provide thieves with arms, implements, fire, food and asylum or who connive at their escape, must be punished like thieves (p. 548). One who lets a thief escape when able to catch him must be punished as a thief (p. 548). Receivers of stolen property must be punished like thieves (p. 549). A brāhmaṇa, who accepts a gift from a thief, should be dealt with like a thief (p. 550).

Responsibility to help the state in preventing thefts and in catching thieves is thus laid on all subjects, and particularly on the police and servants of the state generally. If they remain passive during raids by dacoits and do not hasten to help the attacked villagers and the destruction of their crops (*hilābhaṅga*) or highway robbery, they will be exiled after their properties are confiscated to the state.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Culpability according to Varṇa

A long widespread modern view has been that in ancient India persons of higher castes either escaped punishment or were let off lightly for offences for which the lower castes were punished severely. This is contrary to the Smṛtis. Criminal responsibility was rightly held to rest on knowledge and discriminating power. The higher *varṇas* were regarded as possessing this capacity in a higher measure than the lower. This will account for the rules laid down by Manu (VIII, 337-338) that the culpability of a Śūdra is eightfold, of a Vaiśya sixteen-fold, of a Kṣatriya thirtytwo-fold and of a Brāhmaṇa sixty-fourfold or a hundred-fold or even twice sixtyfour-fold. This is the gradation of the penalty to be imposed on offenders conscious of their crime, *mens rea.*

Punishment of Thieves

For housebreaking at night the punishments are impalement and lopping off the hands (Manu, IX, 276), after the stolen property is restored to the owner (Vyāsa, p. 527). Hanging is the punishment for highway robbery (p. 528), and the highwayman's property is confiscated to the State. Death is the penalty for stealing women (Manu, p. 528) and, according to Vyāsa, the kidnapper must be burnt to death over a slow fire after his limbs have been lopped off (p. 528). An additional punishment is the confiscation of the property of the criminal (p. 529). It is also the punishment for the theft of a boy, a horse, or an elephant (p. 529).

Curiously the " theft " of a royal prince is not so heinous as it entails only corporal punishment or a fine of eight thousand (*Jha,* I., p. 449), and half of it for kidnapping (stealing) any other member of the royal family. Yājñavalkya will subject all kidnappers to impalement (II, 273, p. 530). Death is the penalty for those who break into a royal storehouse or armoury or the sanctum of a temple (p. 530). Mutilation (graded) is the punishment for theft of cattle. The pickpocket and shoplifter should have their thumb and forefinger cut off (p. 531), and on repetition of the offence they must lose a hand and a foot (Yājña-valkya, II, 274). Grain theft is punished by a fine of ten times the value of the stolen grain, and also a fine to the king of twice its value (Bṛhaspati, p. 532).

Manu makes the penalty for this offence eleven times the value of the grain, and as much as a fine. Crops destroyed (maliciously) by husbandmen is theft, and entails a fine of ten times the king's share (p. 532). Death penalty or mutilation of limbs is imposed on theft of costly gold articles or bales of costly clothing, or precious stones (p. 533-534). For theft of farm implements the fine is 108, when done during cultivation (p. 534) and for stealing flowers and unhusked grain the fine is only 5 kṛṣṇalas.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The Smṛtis supply standard specifications of the loss or accruement in different cases like weaving, metal work etc. For stealing articles of small value there are small fines *e. g.* for milk and milk products the thief should repay the value to the owner and twice the value as a fine (p. 537).

Penalties for persons committing Manifest Theft (*prakāśa taskara*)

If a trader abstracts an eighth part of an article sold by the use of false measures or scales, he will be fined in proportion to the degree of cheating, that for stealing an eighth part being 200 paṇas (p. 512). He who sells as seed what is not seed must suffer mutilation (p. 513). Adulteration of medicines, salts, molasses and the like, with inferior stuff, entails a fine of 12 paṇas. Mutilation is the penalty for using false weights and measures (p. 515), or the highest amercement. Curiously, counterfeiting coins is to be met only by the highest amercement, as coins were only ingots of metal, whose weight was known (p. 515). Combinations of traders to enhance prices is punishable by a fine of 1000 paṇas (p. 516). The exportation by traders of articles in which the state has a monopoly is met by confiscation of entire property of the culprits (p. 515). The sale of prohibited articles is met by corporal punishment and mutilation (p. 516). A quack is punished as a thief (p. 520). He who plays with false dice is to be expelled from the gaming house (p. 520). Stakes must be open. A gambler who cheats will be banished (p. 520). Corrupt judges must be banished (p. 521). The sellers of false gold etc. must pay back the price given thereof, and double the value as a fine to the king (p. 523). The wastage in metals (gold, silver, copper, zinc, lead etc.) is stated in percentages, as also of silk, cotton or woollen cloths. A deficiency beyond the limits indicated entails fines (pp. 524-526). A washerman who wears the clothing given for wash is fined 8 paṇas (p. 526). Loss of a cloth given for wash must be made good by the washerman (p. 526).

Crimes of Violence (*Sāhasa*)

Of the five types of *sāhasa* enumerated by Nārada manslaughter (*manuṣya-māraṇam*), robbery and indecent assault on a woman are three (p. 557). The two kinds of *pāruṣya* and theft are the two others that have already been dealt with.

It is usual to classify offences into kinds varying with the severity of the penalties imposed. The three kinds usually reflect the lowest, middling and highest punishment. Violence of the first sort is illustrated by destruction of trees, fruit, roots and water reservoirs etc.; injuring cattle, or clothing, food, household utensils or drinks represent the middle class; taking away a man's life, by weapons or poison, and attacks on life generally and violence to another man's wife constitute the highest type of violence (p. 557). For the first type

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

of offences fines range from a hundred, according to the damage done; for the second type fines beginning with two-hundred and above are fixed; and for the third class represented by the robbery of costly things (*uttamadravya*) like gold, precious stones, the property of gods and Brāhmaṇas and hurting men and women still higher fines and corporal penalties are indicated (p. 557). The penalty imposed must suit the crime. For the middle type it must be between 100 and 500, and for the highest bodily penalties (amputation of limbs and branding), confiscation of entire property and banishment, are prescribed. For ordinary property robbed the penalty is a fine of twice the value of the article robbed, and four times the value, if the offence is denied by the accused (Yājñavalkya, II, 232). The second amercement is for demolition of walls or houses. For breaking idols or causing damage to temples, the penalty is the first amercement (p. 566). This is also for obstruction of channels or making breaches in ramparts (p. 537). For setting fire to a house or a forest or threshing grounds the penalty is beyond the fine limit, and may extend to death by fire (Yājñavalkya, II, 278). For making a free girl a slave, death is the punishment (p. 566). Breakers of irrigation dams must suffer mutilation or death. Though ordinarily the punishments for women are lower than those for men, a woman who has set fire to a house, or poisoned a person, or killed her children, husband or elders should be tied up and thrown into water, *unless she is pregnant*. Killing a woman who is pregnant is killing her and the unborn child. Yama would subject persons guilty of arson, grave theft and murder and abetment of murder only to corporal punishment (p. 567). Procuring abortion and causing hurt by weapons earn only the highest amercement (p. 571). Uśanas discriminates between modes of causing abortion and would sentence to the highest amercement only the one who uses the most violent (p. 571).

For murder, death (in various forms) is the penalty, according to the gruesome nature of the offence, and the murderer's property is to be confiscated also (p. 571). An offence or crime has to be expiated by penances of various kinds (*prāyaścitta*), and the *dharmasūtras* describe these. Here too the penance is more severe to one who murders a Brāhmaṇa or an *ātreyī* (a woman, after her menstrual bath, who is fit to conceive) than for the killing of persons of lower *varṇa*. Heavy fines on poor *varṇas* might be less welcome to the culprits then even death. When several men attack a person and kill him, he who gave the fatal blow is alone to be sentenced for murder (p. 572). The other assailants of the murdered man shall suffer only half the penalty of the person who struck the fatal blow (p. 573) and their culpability and its penalty should be determined by consideration of the kind of injury their attack caused short of death (p. 573). The inciter or the man who engages another to do a crime for him, must pay four times the fine impossible on the actual culprit (Yājñavalkya, p. 573).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Considerations of *varṇa* enter into the determination of turpitude and penalty. If one of a lower *varṇa* murders a Brāhmaṇa the penalty is death along with confiscation of the entire property of the criminal (Baudhāyana, p. 572). Śaṅkhalikhita (p. 566) impose the penalties of mutilation or death on one who sells as a slave a girl who is not a slave. Kātyāyana brackets as equals in turpitude he who commences a violent attack (*sāhasa*), or gives advice to another as to how the violent crime is to be done, or gives asylum to a criminal guilty of such an offence, or arms him, or feeds him, and who does not prevent the commission of the offence though in a position to do so, with the actual criminal; both must be punished alike (p. 574). Admission of a crime may lead to the imposition of only half the normal penalty for it (p. 574).

Extension of the Idea of Sāhasa

A number of offences, some of which will now seem trivial, are brought under this category. Some have their basis in a feeling of resentment against an act done contrary to accepted *varṇa* rules. Thus entertaining a *śūdra* ascetic as a guest in an oblation to gods entails a fine of 100 paṇas (Viṣṇu, 559). An untouchable (*aspṛśya*) who touches a *dvija* deliberately (*kāmakāreṇa*) is fit for death (*vadhyaḥ*, p. 560). He who abuses a venerable person is to be fined. Relations like husband and wife, brothers and sisters, father and son as well as preceptor and pupil who abandon each other without proper cause shall be fined 100 paṇas. Parents, wives or sons cannot be abandoned unless guilty of offences involving loss of caste; if one transgresses the rule the penalty is a fine and is 600 paṇas (p. 561). Omitting to invite a Brāhmaṇa neighbour to a feast or a śrāddha dinner is an offence. He who does not come to eat, after accepting an invitation to dinner, is liable to fine. A Brāhmaṇa who accepts an invitation to accept a gift, and fails to go to accept it, without proper cause, is to be fined 10 paṇas. Witnesses in a dispute between father and son are liable to fine (p. 563). Offering food that he should not eat to a Brāhmaṇa is an insult and is punishable by a fine of 100 *suvarṇas*. The man who compels another to eat or drink what he is not allowed to eat or drink will be fined (p. 564). The seller of used shrouds is to be fined. A man, who, in trying to conceal the visit of his wife's paramour, calls him a thief (*jāram coram iti abhivadan*) either from shame or from getting a bribe from the culprit must pay a fine of 500 (p. 534). Performers of magic rites aimed at damaging others (*abhicāra*) are to be fined 200. A śūdra who masquerades as a Brāhmaṇa is to be fined 800 (p. 535).

Dishonest officials may be put to death by the king (p. 568) and bribe takers deprived of their property. Disrespect to the king of various kinds are punishable severely (p. 569). He who tries to usurp the throne should be killed (p. 569). Forgers of royal edicts, policemen who allow criminals to escape, sowers of dissension and persons helping the king's enemies must be put to death (p. 570).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

A Brāhmaṇa is immune from both death and corporal punishment. He will have his head shaved (*i.e.* the tuft, which has religious value, removed), branded on the forehead with marks of infamy and banished from society, or imprisoned and made to do ignoble kinds of work (p. 573). The former punishment, by depriving the criminal Brāhmaṇa of means of expiation or purification (as he has become an outlaw), virtually sentences him to death by starvation outside society, with the dread of postmortuary punishment for the unexpiated crime. For one who has been brought up in faith in transmigration, death has not the terror that it may have to an atheist or materialist. The punishment thus meted out may be described as worse than capital punishment, which, if undergone, expiates the crime.

Detection of Grave Crimes

When a person is found killed and the perpetrator of the crime is not found, his sons, relations and neighbours should be interrogated regarding his morals, quarrels and so forth, to find out possible causes. The king's officers must try all possible means of discovering the culprit. The person arrested as perpetrator of the crime must be subjected to an ordeal, when there is no clear proof of his guilt. If he is cleared by the ordeal, he should be set free, but suffer the death penalty if the ordeal goes against him. Crimes of violence may be met by impalement or other terrifying punishments. The aim is less to frighten the culprit as to terrify others (p. 575). Bṛhaspati affirms rightly that it is by kindness to good men and by punishment of criminals that the fame of a king grows (p. 576).

Abduction of Women (Strīsaṃgrahaṇam)

Such abduction is for adultery. It is viewed as a very grave offence as it involves not only a moral fall of the parties but may lead to a mixture of blood between *varṇas* in a normal (*anuloma*) or abnormal (*pratiloma*) order. A king's fame is enhanced by prevention of such acts (p. 680).

The women with whom adultery may be committed may be of different classes, who are classed as "protected" (*gupta*) and "unprotected" (*agupta*), virgins and non-virgins, prostitutes and kept-mistresses, women who make a living by prostitution, and women of castes that subsist by the immorality of their women *e. g.* minstrels and actors (p. 590). Unnatural sex relation is possible between men and men, and women and women, as well as unnatural ways of sex-union, and is punishable.

Kinds of Adultery

Adultery, says Bṛhaspati, has its root in sin (*pāpamūlam*), and it is of three sorts, *viz.*, brought about by force, deception or sensual desire (p. 577). The first is rape, and is committed on an unwilling woman who cries for help,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

or on one who lies asleep, or drunk or unconscious; the second, when a woman is led to a man's house by false pretexts and made to have intercourse with him; or after a good deal of flirtation, the details of which are described, the woman yields to her sensual desire, which has been stimulated. Meeting a woman in a solitary place and casting amorous glances at her are deemed by Vyāsa as adultery of the first sort; so also doing those things that are now referred to as "dating" constitute adultery though it is only flirtation, not ending in sex intercourse. The next step is sending a woman garlands, perfumery, ornaments and clothes as gifts, which she accepts. This may lead to greater familiarity and end in adultery; it is of the second degree. Sitting on the same bed, embracing, dallying and touching one another in forbidden places on the body constitute the highest degree of adultery as it must end in sex intercourse. A man who has come to this stage may, if discovered, be arrested for adultery, even though the intercourse has not taken place [p. 571).

Kātyāyana classifies adultery by signs of intimacy like these (p. 580). For the three grades of adultery, which does not end in intercourse, fines are prescribed, and the amount of the fines is not absolute, as it may be enhanced when the male is wealthy (p. 581). A man who has been convicted of the offence once before will be convicted again even if he is found conversing with a woman. A go-between or pimp should be punished like an adulterer (p. 581). It is not adultery if a woman of her own accord comes to a man (p. 582), and if wives of men suffering from pthisis, or impotence or who neglect them for other women come to a man of their own accord, he is not criminal (p. 582). Professional workers can speak freely with women, protected or not, without being suspected (p. 582). When one is forbidden to speak to a woman, and does so, he is guilty and must be fined one gold coin (p. 582). Manu denounces adultery as likely to lead to confusion of castes, and exhorts kings to stop it by stringent penalties. A non-Brāhmaṇa, rules Manu (VIII, 359), who commits adultery with a Brāhmaṇa woman can be sentenced to a penalty upto death (*prāṇāntam*). As pointed out on p. 584, *infra*, this interdiction of Manu applies, according to Medhātithi, to *all* cases of adultery, whether *anuloma* or *pratiloma*, *i. e.* with a woman of equal or lower varṇa or the reverse, because "for social security, wives *must* be protected from taint, even more than life and property, irrespective of caste." But, Lakṣmīdhara, followed by Caṇḍeśwara and Vācaspatimiśra, restricts the rule to *pratiloma* adultery. Medhātithi holds that only a Śūdra should suffer death for adultery with a Brāhmaṇa woman.

Penalties for Co-habitation (*Abhigamadaṇḍāḥ*)

For rape the punishment is death, and it may be coupled with confiscation of the entire property and the cutting of the organs of the culprit before he is put to death (p. 585). For incest (in both a restricted and in an extended

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

sense so as to include adultery with a teacher's daughter) the same punishments are laid down by Nārada, who rules that adultery with a queen is equal to incest (p. 587).

Intercourse with her consent, with a 'protected' woman (*guptā*) shall be met by a fine of 500: if it has been without her consent, but not (like rape) by force, the fine shall be 1000. A Brāhamaṇa culprit will have his head shaved. The same penalty is for similar offences by men of other varṇas. The twice-born man who commits adultery with a Sūdra female shall be "banished", according to Āpastamba. Repetition of the offence by a culprit leads to double the prescribed fine for a first offence. Intercourse with *caṇḍāla* women is banned by very severe punishments, upto death (p. 589). The pollution of Brāhamaṇa lineage by adultery by men of lower varṇas with Brāhamaṇa women is prevented by very severe penalties to both the man and the woman, who is asked to be devoured by dogs (p. 591). Vasiṣṭha in dealing with the sin caused by adultery notes that submitting to the legal punishment purifies the offender of the sin: it acts as expiation, a common doctrine of smṛtis. A woman who seduces a man, by coming to his house aud tempting him, shall be disfigured and thrown into water (p. 593). A raped woman is to be kept guarded with bare clothes and food (p. 594) for her expiation; but no criminality attaches to her.

Pollution of Virgins (Kanyādușaṇam)

The defilement of a virgin is a heinous crime as it will take away her chances of marriage. In view of the low age for marriage prescribed in smṛtis, it will mean also physical injury to girls who may not have attained puberty. The death penalty, laid by Manu (p. 595) for the defloration of an unwilling virgin girl, is intelligible in view of what she is made to suffer. If the violator is of the same *varṇa* as the girl, he must be made to marry her without dowry (Medhātithi, p. 595), and he may have to pay the *śulka* (bride price) to the father, as in *āsura* marriage. Medhātithi remarks that marriage is not invariably based on affection (*necchāsaṁyogamātram vivāḥ*), and the violater must marry the girl though they may not like one another (p. 596). For a *pratiloma* seduction the penalty is death, according to Yājñavalkya (II, 288). If the violation has been through the girl's willingness the man shall be only fined (p. 597).

Unnatural Offences

A woman violating a girl shall be fined, and have to pay her nuptial fee; and with her head shaved (p. 597) she should be paraded on an ass's back.

Intercourse with Harlots (Bandhakyabhigamanam)

Intercourse with a harlot of his own easte entails only a small fine, which will be enhanced if she is of a lower *varṇa*. Intercourse with another man's kept

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

mistress will be treated and punished as adultery with a married woman. It will entail a fine, however, of only 50 paṇas. If several men have intercourse with an unwilling prostitute, each shall pay a heavy fine. Intercourse, against the order of nature, with a woman by a man, is punishable as is intercourse with a female animal (p. 599).

Husband and Wife-Their Mutual Relations (*Strīpumyoga*)

In the previous section Lakṣmīdhara had dealt with a vicious life brought about by sex impulse. In the present he deals with the duties of women, married or unmarried, virgin or widow, with children or childless. Caṇḍeśwara points out ((*Vivādaratnākara*, p. 409) that it is the duty of the king to see that husband and wife live righteously, following the duties indicated by true Dharma (*nijadharma*) and they should be punished if they violate the duties prescribed by śāstras, the king taking action *suo moto*, as law-suits between husband and wife are prohibited. For the guidance of the king and courts, as much as for married couples, a *full* treatment of the mutual duties of a married pair is necessary. Lakṣmīdhara has kept this in view, and dealt with the subject elaborately, after having already dealt with the rites of marriage (*vivāhavidhi*) in his *Gṛahasthakāṇḍa* (pp. 70-101). No topic is of more importance at any time than the determination of the reciprocal *duties* of men and women, and especially of those who are united in wedlock. It may be noted that adultery and sex-offences are deemed more heinous in Dharmaśāstra than in modern law, and that the attitude reflects the ideals of the day, which have now greatly changed, especially in the West. Marriage is the most important sacrament for women, and it is equally important for men, in order to enable them to discharge their duties to ancestors, gods and society. It will run smoothly only when its duties are clearly understood. Performance of enjoined religious duties, procreation of sons and consequent provision of rites to ancestors, and pleasure (*rati*) are possible only from marriage.

Duties of the married pair

The duties are eternal. They are not destroyed by the death of one of the partners, or even of both. The husband's happiness and welfare depend on the wife. Women are the Goddess of Prosperity (Śrī), conferring good on those whose prosperity they desire, petted or controlled (p. 610). Viṣṇusmṛti (inf. p. 621) puts into the mouth of the goddess Lakṣmī (Śrī) the declaration that She dwells in women who are chaste, of pleasant speech, of personal and spiritual purity, delighting in making themselves pretty by wearing jewellery, of frugal habits, who are mothers of children, and are of tidy habits, who are self-controlled, unquarrelsome, charitable and generous by nature, and never deviate from Dharma. The implication is that worldly prosperity comes to such wives. Pai-

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ṭhīnasi (p. 627) calls wives the goddesses of the home (*gṛhadevatāḥ*). Women are the goddesses of prosperity of the home (Manu, p. 609).

Happiness of the home rests on the happiness of its women. The gods are generous only where women are honoured (p. 610) ; where they are not honoured no sacred rite yields rewards that are promised for their performance. Where dependent women are in sorrow, the family perishes, as if by spells. Women must be honoured, loved and treated with kindness and affection (p. 610) by all the men of the family. The wife is to the husband a gift of the gods (*devadattā*), not wed of his own free will (p. 611). Women were created to be mothers, and men to procreate sons ; so, religious rites must be done by them together (Manu, IX, 96). The root of domestic bliss is the wife (Dakṣa, p. 614).

Dependence of Women

Women should not be made independent (*asvatantrāḥ kāryāḥ*) but must be kept protected by their men, day and night, so as not to get lost in sensual enjoyments (p. 601). The smṛtis take a low view of the effects of leaving women free. Nārada holds that freedom ruins women (p. 602) and Manu endorses the view stating that they are protected in girlhood by fathers, in wedded youth by husbands, and in old age by sons. The view is endorsed by other smṛtis, *e.g.*, Yājñavalkya, I 85. If father, husband and son are not alive, the agnates (*jñātayaḥ*) in the joint-family should protect such women. Hārīta holds that women get ruined by freedom, misbehave with men (other than their husbands) and beget children by intrigues. A ruined wife means a ruined family, and a ruined line ((*tantunāśaḥ*). " If the link connecting legitimate descendants is lost, the sacrifices to ancestors and gods are lost, Dharma is lost and the Self is lost " (p. 602). An unprotected woman may be led into sin, and ruin both her parental family and that into which she has married. He who guards his wife well, guards his line and his Duty (p. 603). Mixture of blood may occur if a man of higher *varṇa* marries a woman of lower *varṇa*, but confusion of *varṇa* (*saṁkara*) is generated by adulterous women. Paiṭhinasi admonishes husbands to guard their young wives, so that temptation may not lead them astray. Married women should be guarded by elderly women of the family. A woman who is widowed should be protected, if she has no husband or parents or sons, by agnatic and cognatic relations. If no such protectors are available, she becomes a ward of the king, who should see that she does not go astray (p. 604).

A girl not married when she is nubile, and a wife who is left alone by her husband, or a mother neglected by her son cause those who neglect them to incur dishonour and sin. Manu and smṛtis hold that women succumb easily to sex impulse and go astray. The condemnation of feminine weaknesses, as if they were common to all women, is only an emphatic way of drawing attention to the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

risks that exist for some of them. Manu describes women as *nirindriyāḥ*, and it is interpreted by Medhātithi as 'devoid of organs', *i.e.* strength, and he holds that courage, patience, intelligence and energy are wanting in women, who are so described in this expression (p. 605). Varadarāja taking *indriya* to mean 'soma' (used in Vedic sacrifices) says that it only means that women are disqualified by their sex for doing Vedic rite (*Vyavahāranirṇaya*, p. 455). Lakṣmīdhara interpretes the term as meaning "deficient in strength," *i.e.* wanting in a sense of Dharma, and strong intelligence (p. 606). The condemnation of women is carried further by Dakṣa who compares them to leeches (*jalauka*) because they suck away a man's means in jewellery, clothes, strength (*bala*) and virility (*vīrya*). Like a neglected ailment that becomes chronic and serious, a wife that is left unguarded and uncontrolled wanders on wrong paths freely (p. 606). Whatever a wife craves for when she is in menses, in that form is her offsrping likely to be (p. 607). The Mahābhārata exclaims that as fagots do not satisfy a raging fire so women are not satiated by men (p. 608).

Means of Safeguarding a Woman's morals (*Rakṣāvidhiḥ*)

Keeping wives fully employed and engaged in domestic work and in religious duties are ways of keeping them away from vice. A wife must be the mistress of the house, conrol its expenses see its religious duties performed correctly, busy herself in collecting and safeguarding the husband's wealth and in feeding him (Manu, p. 608). Work is the best protection. A woman becomes like her husband in nature as sweet waters from rivers become saltish when they mingle with the water of the ocean: she raises herself to his level and falls also with it. Between a good wife and the goddess Śrī there is no difference (p. 609). Conjugal happiness and heavenly bliss spring from their virtuous activity. The husband is reborn in the wife. Gods are pleased to dwell where wives are well treated, and leave the houses where they are not. A family perishes if its women are sunk in sorrow. When a man leaves on a tour, he must give his wife money for running the house in his absence.

Among the several wives a man may have, the senior-most is she of his own *varṇa* and she alone can share his religious duties and rites. Kātyāyana would apparently allow one who has a son to do this duty instead of the senior most (p. 612) as he is in favour of wives being made to participate in religious duties by turns, irrespective of seniority (p. 612).

A husband should tolerate a wife's weakness for a year after which she may be set aside. But a wife who shows aversion to an evil or diseased husband cannot be cast off. A husband who abandons his wife must be compelled to give her a third of his property (Yājñavalkya, I, 76) for her maintenance. One who abandons his wife through infatuation or unjustly has no defence. A wife

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

who practises abortion or is unchaste or recklessly extravagant or attempts to slay her husband may be set aside. The age of supersession for a wife is thus fixed by Baudhāyana : One who has begotten only daughters after twelve years, one who is barren after ten years, and the mother of still-born children after fifteen years—but, atonce, the wife who speaks harshly (*apriyavādinīm*). The last is not meant literally and is only a warning against shrewishness in a wife (p. 617). An immoral wife, and especially one who commits 'incest', is to be abandoned, but her imprisonment or slaying is not allowed (Yama, p. 618). An unchaste wife must be maintained on starvation rations.

Rules for Good Wives

Frugality, devotion to house work and the service of the husband and elders of the family, due performance of religious duties, and of vows, with the permission of the husband, modest dress, avoidance of talks with men, avoiding conversation on objectionable topics, not standing at doorways or always looking out of windows, avoidance of drinking liquor and sleep after the husband does so, and waking before him, are some of the virtues indicated in a good wife (p. 622). The *patnī* (wife) is so called because she is devoted to her lord (*pati*). 'Wife' is synonymous with 'home' (*gṛham patnī*, p. 623). A long list of acts to be done by a good wife is given from Hārīta . Most Indian wives have lived up to these ideals (pp. 624-625). Tending the Holy Fire keeps a wife happy and prevents her widowhood (p. 626). A sick husband should be tended, not disliked. A good wife is true even to a vicious husband (p. 627). A wife should not observe fasts, when her husband is alive, as it will shorten his life (p. 628). On rebirth a virtuous wife enjoys all happiness (p. 629). She who shares her partner's joys and sorrows, and dies on his pyre, is the ideal of chastity. A disloyal or harsh wife is reborn as a jackal (p. 630). A brāhmaṇa wife who is addicted to drink will not attain heaven (p. 631).

The wife whose husband has gone abroad (*proṣitabhartṛ*) is under certain inhibitions. If he has gone on a long journey without providing for her expenses, she should subsist by doing blameless manual work (Manu. IX, 75). She should avoid visits to public places, not adorn herself in fine clothes and jewellery, nor take to visiting or dancing or drinking spirits. Vyāsa recommends the faithful wife to commit *sati* if her husband dies abroad ; her self-immolation will earn him beatitude. A chaste wife, declares Bṛhaspati (p. 634), who commits *sati* is not guilty of the sin of suicide. She should receive funeral offerings like one who has died naturally. But pregnant wives and wives with youug children, who are widowed, are not to commit *sati*. Whether she dies on his pyre or survives him, the wife lives only for his good (p. 635). Lakṣmīdhara accepts the authority of *Brahmapurāṇa* (which he has cited) for holding that the Ṛgveda VII, 6, 27

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

sanctions *sahamaraṇa* or sati.

The widow who survives should strictly follow vows and fasts, be celibate, practise charity, live on spare food and emaciate her body. No remarriage is permitted, says Manu (V, 162).

Medhātithi holds (p. 667) that *sati* is forbidden as it is suicide (*ātmatyāga*), Yama forbids levirate (*niyoga*) for raising progeny and holds that childless women have attained heaven in lakhs. Let her therefore live a chaste and ascetic life. This view is endorsed by Kātyāyana (p. 668).

Levirate (Niyoga)

Lakṣmīdhara cites Manu, IX, 59 (p. 639) which states that on failure of offspring, a woman, permitted properly may have intercourse with her brother-in-law or a *sapiṇḍa* of her husband for raising offspring. But Medhātithi points out that an elder brother, who approaches the wife of a younger brother, and a younger brother who has intercourse with her, except in times of misfortune, become outcastes, though authorised to act so. Failure of issue does not necessarily mean only of sons, as pointed out by Madhātithi. A daughter may be made to take the place of a son, and treated as such with the designation of *putrikā*. If therefore a daughter exists, though sons do not, *niyoga* is unnecessary and unpermissible. The approval of *niyoga* must be taken from the husband's father, brother etc., and not the woman's father. The intercourse must take place only when the full ritual (*e.g.* anointing the body with butter etc.) is done. *Niyoga* is thus to be treated as permitted but not enjoined. Nārada will have the relation continue till the woman conceives (p. 640), as it is not due to amorousness. The son born in *niyoga* is termed *kṣetraja* (Yājñavalkya, I, 69). Devala will allow *niyoga* when the husband has become an outcaste or a traitor to the king or has disappeared, but this is contrary to Nārada's injunction to wait for eight years for the reappearance of a husband, who has vanished (p. 641). Verses of Manu (IX, 64-67) condemning *niyoga* are cited by Lakṣmīdhara. Under the mimāmsā rule on the validity of statements, the *later* rule must be held to supersede the earlier, and Manu must be deemed to reject *niyoga*. Bṛhaspati regards *niyoga* as forbidden for the present age. "Many kinds of sons were recognised by ancient sages, which cannot now be accepted as men of our age are destitute of the powers that enabled those of former ages to practice them with impunity" (p. 644)

Women who have been used before (parapūrvāḥ).

Nārada mentions *seven* kinds of wives as enjoyed before by others. Of these, the remarried woman (*punarbhū*) is of three kinds, and the wanton (*svairiṇī*) of four. A virgin widow remarried is the first *punarbhū*; she must go through the marriage rites when married a second time. A girl who after leaving

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

her husband takes to another man, and later returns to her husband is the second type. When a woman, on failure of brothers-in-law, is delivered to a sapiṇḍa by her relations, if of the same caste as her, is of the third kind. A woman who goes to live with another man, from love, is the first type of wanton (*svairiṇī*). When a widow rejects *niyoga* and unites herself with a stranger from love, she is the second type of wanton. One who gives herself away to another from hunger is the third kind. A woman who, after being married in proper way, is afterwards married to another improperly, is the last kind of wanton. Manu notes that the *parapūrvā* is despised by the world (p, 645). The children of *punarbhū* woman are despised, as is the *punarbhū* herself. Intercourse with women rescued from robbers, or rivers, or famine or confusion in the country, and taken as mates will not taint the persons who cohabit with them. A woman who does not like to be given away to a man, must not be given away against her will (p. 647).

DĀYABHĀGA

Definition of Dāya

Dāya is wealth coming to a person by reason of his relationship. It is placed first among the seven sources of 'property' mentioned by Manu (X, 115). This is the definition of the *Mitākṣarā* (II, 114). The *Nighaṇṭu*, cited by *Smṛticandrikā* (II, p. 255), defines *dāya* as 'parental wealth which has to be divided' (*vibhaktavyam pitṛdravyam dāyam*). *Smṛtisaṅgraha*, which is also cited by *Smṛticandrikā*, makes the position clearer by defining *dāya* as wealth which comes through the father or the mother (*pitṛdvārāgatam dravyam mātṛdvārgatam ca yat*). *Vyavāharamayūkha* (ed. Kane, p. 93) defines *dāya* as the wealth which is to be divided, and which is not the wealth of re-united members. (Jīmūtavāhana explains the words "father's" and "by the sons" as illustrative, and as relating to the wealth of a father, grandfather etc. distributed among his relations, like sons, grandsons etc., by reason of their relationship. Nārada defines *dāyabhāga* as the division or partition of property of father and others (*pitṛyādeḥ*, inf. p. 648).

Time of partition

Manu is cited at the beginning of this subsection by Lakṣmīdhara (p. 648) to show that the division of property is to take place after the death of both parents, as while they are alive the brothers (*i, e.* sons) have no power to divide the property. *Paitṛka* in the dictum of Manu is explained by Kulluka as meaning both paternal and maternal property. If the father is an outcaste (*patita*), he will be regarded as dead for the purpose of the division of the property. Devala (p. 647) repeats the dictum of Manu that the sons are devoid of any right to partition so long as the parents are alive, and not 'civilly dead' as an

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

outcaste or an ascetic will be. *Vivādaratnākara* explains that " parental " (*paitṛkam*) includes the property of grandfather etc., and that as daughters have the first claim on the mother's property, the right of sons to partition must be regarded as to come only after them or if there are no daughters.

Manu's declaration that the sons are not lords (*anīśāḥ*) of the property when the father is alive (*jīvatoḥ*) and the dictum of Devala that they are not owners, so long as an untainted (*nirdoṣa*) father is alive, are taken by the school of Jīmūtavāhana as denying the contention (which is upheld by the *Mitākṣarā*) that sons, as soon as they are born, acquire a right in the family property. Sons are not masters of *artha* (wealth) and *dharma* (the duties imposed by Dharma, like the offerings to deceased ancestors) (Śaṅkhalikhita, p. 649). The father's property may, according to Gautama, be divided by the sons and father, if *he* so desires it, during his lifetime, but it must be after the mother is past child-bearing (*nivṛtte rajasi mātuḥ*), as the partition may have to be reopened if the mother gives birth to a son or sons after it has been made. *Dāyanirṇaya* (XVII, 2-6) brings under the term " mother " stepmothers also, and holds that when they are both past child-bearing and the father is willing to allow partition it may be made. Nārada (p. 653) adds two other conditions for partition during the father's life, *viz.*, his having lost sex-desire and sex-power and the sisters having been married. Śaṅkhalikhita (p. 653) states that partition during the father's lifetime may be made with his permission (*anumataḥ*), openly with the help of mediators or secretly, without it.

Hārīta (p. 643) states that if the father becomes a forest-dweller (*vānaprastha*), he may, before doing so, divide his property between his sons, or he may become a ṣānyāsin after doing so; or he may continue his residence in the family house, retaining a small portion of the property he had himself acquired, and when his means are exhausted he can recover the property from the sons. The disposal of self-acquired property by the father is within his rights (Viṣṇu, p. 654). A rule which Nārada cites is that the father in dividing the property between the sons, may retain a double share for himself. The self-acquired gains of the sons during the father's lifetime, (barring 'gains of learning') should also be equally divided between the sons at partition (Manu, IX, 215). But Nārada's dictum that the father is lord of all the wealth (*sarvasyeva pitā prabhuḥ* p. 655) is cited by Lakṣmīdhara immediately after the citation from Manu, and must be held to qualify it by its position in citation. Bṛhaspati also holds the same view as Nārada and adds that the sons who go against the father's scheme of unequal distribution should be brought to order (*vineyāḥ*). A rule of Śaṅkha, cited by the *Mitākṣarā*, but omitted by Lakṣmīdhara, is that the property may be divided even against the wishes of a father, who has become senile, of disordered mind or overcome by disease (*vṛddhe, viparītacetasi, rogiṇi*). The

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

earlier writers are against partition in the father's lifetime ; when he gets old and senile, or diseased or of disordered mind, the undivided property should, in the father's lifetime, be looked after by the eldest son." The family has its roots in property ; sons with fathers living are unfree (to divide the estate)" (p. 651, Śaṅkhalikhita).

The father who recovers a debt or property which could not be recovered before, by his own efforts, need not, unless he wishes it, throw it into the common share for division among sons (Viṣṇu, p. 652). So is the father's right to exclude from partition the gains of learning or valour that he may have made (Bṛhaspati, p. 652); and he is free to give them away (p. 653). Yājñavalkya (II, 114-115) rules that the father need not give equal shares to all sons, if he makes the division, and may give an extra share to the eldest son ; if he makes all shares equal, the wives shall get equal shares too, especially those who have had no *strīdhana* from parents or husband (p. 654).

Spiritual reason for partition

The śrāddhas to ancestors will be done by the father, when he is alive, and by the eldest son if all sons live together, and by each separately if they have separated after the division of the *riktam*. "Partition leads to increase of Dharma" says Gautama. The *material* gain of living united is noted by Śaṅkhalikhita (p. 651) who also notes that the sons may, if they like, dwell together, leaning on one another and desiring their common good. When sons dwell together, the worship of gods, Vaiśvadeva, reception of guests etc. are done by the head of the family. Personal religious duties, like the tending of the sacred fire (*agnihotra*), must be done by married sons, even in a joint family. It is pointed out by *Vīramitrodaya* (p. 557) that the worshipping of gods etc. should be done by the sons together ; and even when joint, the sons can each do *agnihotra* and the *śrauta* and *smārta* rites with the aid of the common property. Entry into *gṛhasthāśrama* imposed duties that *must* be done by every one.

Minority

Kātyāyana (ed. Kane, 844-45) shows that though partition is allowed to majors usually, the minority of any sons is not a bar to partition. The property that should go to the minors, like that which should go to one who has gone abroad, should be kept (for them) by the divided brothers or relatives of the minors. The period of minority is that indicated for education. During it, the minors have to live with their elder brothers. This is interpreted by Aparārka as inhibiting partition till all brothers are majors (p. 722). Among authorities there is a difference of view as to whether minority ends with the beginning or the end of the sixteenth year. Pregnancy of the wife of a coparcener is no bar to partition, but as the sex of the unborn child is not determinable before birth,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Vasiṣṭha (XVII, 41) recommends the putting off of partition till pregnant wives of any co-parceners are delivered. Manu (IX, 216) rules that if a son is born to a coparcener after a partition of the family is effected, he inherits the shares of the father, which had been determined at partition.

Preferential share (Uddhāra)

Manu (IX, 112-114) lays down that the eldest son should get one-twentieth of the property as an extra share, one-half of it should go to the middlemost son, and one-fourth of it to the youngest. Lakṣmīdhara holds that the "eldest" son, who gets the additional share should be—not the eldest by age but the seniormost by good qualities (*guṇavat jyeṣṭhaḥ*, p. 656). The older smṛtis recommend the *uddhāra*, and even say that the eldest son gets the whole property (Gautama, XXVIII, 3). It is to be noted that Medhātithi says that some people hold the view that *preferential shares* are not meant to be observed in the present age, and that they are on the same footing as the rule sanctioning the killing of the cow for offering the *Madhuparka*. He adds that "this view is not correct. No restriction of *uddhāra* is found anywhere." It is not among barred practices cited by Dr. Kane, in his "History of Dharmaśāstra" as *kalivarjyāḥ*.

Detailed descriptions of the extra shares or articles that the eldest son, the middlemost son and the youngest son should get at partition are given by almost all smṛtis, and are collected by Lakṣmīdhara. He must be held to share the view of Medhātithi in their applicability even in his day. The eldest son is to be given the best article in the property, as well as ten of the best cattle, as his extra share. If all brothers (including the eldest) are equally skilled in their occupations, there will be no extra share in the form of the best of the cattle 'among ten,' and only some trifle shall be given to the eldest son as a token of respect.

Seniority is not entirely by age; Lakṣmīdhara remarks that the awarding of *uddhāra* (extra share) should be on the basis of the eldest son being the 'best in good qualities as well as in seniority' (*guṇavat jyeṣṭhādiviṣayaścāyamu-ddhārah*, p. 656). Gautama will give the eldest son a carriage yoked with animals that have two rows of teeth (*i.e.* horses) and a bull (p. 606); the middle-most son gets one-eyed, hornless and tailless animals, if there are several of them; and the youngest son gets the sheep, grain, iron utensils, one of each kind of animal, a cart yoked to oxen, and the family house. Curiously, the last practice has been followed by Syrian Christians in Travancore, who claim to have come with the apostle Thomas in the first century A.D. Āpastamba states that in some places (deśa) gold, black cows, and black products of the soil are the share of the eldest son, as well as the father's chariot and household furniture (p. 657). The assignment of certain things to middlemost and young-

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

est sons, and the indication of equal division of the remainder, indicate that animals, movables and the family house are excluded from the equal division of the property among sons. The assignment of an extra share to the eldest son is natural as he has to act as the head of the family when the father gets old and weak, and also officiate in family religious rites as its chief member.

Partition among sons of different mothers:

A householder may have more than one wife, of the same or of different *varṇas*, and have children by each or some of them. Seniority among wives will be according to the respective dates of their marriage, if they are of equal *varṇa* and of the same *varṇa* as the husband. The wives may give birth to sons at different times, and a junior wife (*kaniṣṭhā*) may beget a son or sons before the seniormost (*Jyeṣṭhā*). Which son is to be regarded as the eldest? The son born of the senior wife (*pūrvā*) is termed *pūrvaja*. Manu (IX, 123-124) rules that the son of the senior wife shall take as his preferential share (*uddhāra*) one bull, and the other bulls, which are not so good shall go to the other sons, as they will be deemed junior to him on account of their mothers being junior wives. 'Seniority among sons is determined by seniority among their mothers, and not by their own age' says Medhātithi in explaining these verses. An alternative preferential share is stated in the next verse of Manu thus: in addition to the bull (mentioned in the previous verse as his share) the son born of the senior wife (termed therefore 'Elder' or *jyeṣṭha*) will get fifteen cows, and the others according to the position of their mothers. But, in the following verse, (IX, 125) Manu has also stated that among sons born of mothers of the same *varṇa* ('equal'), seniority is not according to mothers but it is only by birth. Priority of birth is the determining factor (Rāghavānanda). Medhātithi has held that the two preceding verses (IX, 123-124) are declamatory (*arthavāda*), and that the later dictum giving seniority to one born earlier (irrespective of the position of the mothers) is Manu's *real* view. Kullūka has also noted the contradiction, and held that the apparent contradiction leaves room for option, *i. e.*, observing either rule, but selecting by the presence of superior qualifications the son to be held seniormost, in addition to his seniority in age. In the case of sons born of mothers of different *varṇas*, the son born of the wife who is of the same *varṇa* as the husband is the seniormost (*Vīvādacintāmaṇi*, p. 200). Caṇḍeśvara (p. 658 *inf.*) points out that Lakṣmīdhara held that the son born of the senior wife is senior, and is entitled to the preferential share. This view is also upheld by the *Dāyanirṇaya*, 19-2-6. The determination of seniority among sons by birth is also applied to the case of twins (*yamala*) by Manu (p. 660). But even in regard to twins there has been difference of opinion, the later-born being regarded as the first to be conceived, as the result of the first seminal emission and therefore the elder (Rāghavānanda and Rāmacandra).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The opinion expressed thus is upheld by medical treatises in Sanskrit, like *Piṇḍasiddhi* and *Carakasaṃhitā*, as well as by the Bhāgavatapurāṇa. It is also the modern view, medically. But the *Vyavahāramayūkha* (p. 98), which cites these medical views, maintains nevertheless that Manu's ruling should be followed. Devala (p. 660) takes the common view that the child which comes out first is the elder.

Seniority may be lost by an eldest son by his ill-treatment of his younger brothers (p. 660). If a special share is given to the eldest (*uddhāra*), he gets two shares, according to Manu, his younger brother one share and a half, and the others one share each (p. 661). *Kṣetraja* (son born by *niyoga*) is entitled to a share like ordinary sons (p. 661). Bṛhaspati introduces a new principle in unequal division. One ' superior in birth, ' *i. e.*, the older, *as well as in learning* must get two shares, and the others only one each. This indicates that seniority among brothers is not by mothers or by age alone. The rules for special shares are ignored by Yājñavalkya (II, 117), and he rules that sons should divide the property equally, after paying off the father's debts. Among coparceners shares are determined by fathers. Sons get their father's share in the property of the grandfather (p. 662). Partition of property and *piṇḍa* (*śrāddha*) offerings to the ancestors go together (Devala, p. 663).

Widows who have had no *strīdhana* should get some share. Bṛhaspati allots the widow a share equal to that of a son, and the daughter who is unmarried a fourth of such a share (664). According to Vyāsa a sonless daughter-in-law must get a share. Bṛhaspati declares that ancestors feel that they have descendants only when one or more of them earn a name for learning, valour, and practical knowledge of affairs, and a son with such qualities *deserves* to get a larger share than other sons (p. 664). The brother who manages the paternal estate should get in addition to his share some extra like fodder, conveyance, or food. A brother, well able to maintain himself otherwise, who does not wish to get his share of the father's property, may be regarded as separated after giving him a nominal share (Manu, IX, 207). The gift of this " trifle " is to establish the fact of partition and prevent future disputes. A rule of ethics, not mere law, enunciated by Āpastamba is that all virtuous sons get equal shares, and the one who squanders money in bad ways like gambling should be debarred from getting his share, and be given only a trifle as evidence of partition (p. 665).

Persons disqualified to inherit (Vibhāgānarhāḥ)

Certain persons by reason of physical or mental or moral defects are declared unfit to get a share in inheritance. Gautama rules that even a son born of the same *varṇa* as the father should not get the father's property, " according to some, " if he is addicted to unrighteous ways. The word " even " in the sūtra

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

is explained as implying that when a person of the same *varṇa* as his parent is excluded because of his bad ways, much worse is the son, similarly acting, who is born of a mother of a different *varṇa* (p. 665). Manu has laid down the general rule that all who follow forbidden practices are debarred from inheriting the father's wealth. The outcaste (by reason of the actions which have made him one) is prohibited from inheriting, as he is also prohibited from offering funeral cakes and water to his father or ancestors (Śaṅkhalikhita, p. 666). What use, asks Bṛhaspati, is he, who is neither learned nor righteous nor austere nor charitable ? One who treats his father as an enemy, or who hates him (*pitṛdvit*) is excommunicated, for such crimes as regicide, by his relations by the ' breaking of pots ' (*ghaṭāpavarjana*). (Nārada, p. 668). According to Kātyāyana, one who having become an ascetic has renounced asceticism (*pravrajyāvasitaḥ*) or is born of a mother of the same *gotra* as the father (*sagotrādyaśca jāyate*, p. 669), is also excluded from inheritance.

Physical defects that make one less than human also disqualify for inheritance. Sons born blind, deaf, or dumb or insane or idiots or devoid of sensitiveness to touch or thought are also barred. But if one becomes impotent during married life, his children are entitled to inherit (Manu, IX, 203). Yājñavalkya (II, 140) bars from inheritance the person born lame (*paṅgu*) or with incurable disease like leprosy (p. 667). Devala bars the *liṅgī*, who makes a living by cheating at miracle-working (*atiśayena kapaṭavṛttacārī*) from inheritance. The son of an outcaste, as he is also one, is barred.

The disqualified persons have however to be maintained by those who inherit the property. So are the *aurasa* and *kṣetraja* sons of these, with the exception of the son of the *patita*, if born after the father was sent out of caste. Impotence is defined as inability to impregnate. The right to maintenance of the wives of persons thus disqualified depends on their remaining virtuous. Adulteresses should be ' sent out ' (*nirvāsyāḥ*). Children from *pratiloma* unions are disqualified from inheriting but they too must be supported by those who get the property. *Anuloma* sons alone can inherit.

Performance of Sacramental Rites (Asamskṛta-samskaraṇam)

Sacraments are compulsory. They are described in detail in Gṛhasthakāṇḍa and Brahmacārikāṇḍa. Boys and girls have sacraments, but marriage is the chief for girls. The sacramental rites that have not been done for sons, at the time of the father's death, must be performed by the brothers, out of the parental estate. If there is no parental property, the sons should still perform the sacrament from their own resources. *Upanayana* is the chief sacrament of a boy. Marriage is obligatory to girls but not to boys, as after finishing their education they may decide to remain celibate for life (Smṛticandrikā, p. 628). The sacraments should be performed for sisters, after giving them the one-fourth

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

share in the father's property, as well as the ornaments and *strīdhana* of their mother. The money needed for a daughter's marriage must be found by her brothers, either out of the undivided parental property, and if she was born after the partition the wealth needed for her marriage shall be given by the brothers (*Vibhāgasāra*, Jha, II, p. 394). The marriage should be celebrated in accordance with the manner suited to the property left (*vittānusāreṇa*). The daughter does not merit a share of the estate, like brothers, says Baudhāyana (p. 672).

What is divisible (Vibhājyam)

At the time of partition the property of the grandfather, the father and what has been earned or obtained by the sons, with the help of ancestral property, are divisible among the claimants. Before partition the amount needed to repay the father's debts and promised charity (*dāna*) must be taken out of the estate, and the remainder alone is divisible. The father should not remain a debtor after death. Whatever debt has been contracted for the sake of the family by brothers, paternal uncles or the mother should be first cleared before partition takes place (Kātyāyana, 846). The debts incurred by one of the coparceners for religious purposes (*dharmārtham*), or for making a gift out of affection to some one (*prītidattam*) or debts contracted by himself shall be excluded from partition, and remain to be repaid by him who contracted them. *All* ascertainable assets of the father must be divided, and if any are suspected as concealed it must be discovered by ordeal. The odd goat or sheep or animal with uncleft hoofs (horses, mules, asses etc.) need not be divided; but must go to the eldest brother (p. 674).

What cannot be divided (Avibhājyam)

The gains of learning, or of valour, friendly gifts made to him, marriage presents (*audvāhikam*) and presents made to him when he is treated as an honoured guest to whom *madhuparka* is offered are the exclusive property of the recipient and cannot be divided with co-parceners. Ancestral property recovered *solely* by his efforts must belong to him who regained it. (p. 674). Gains of learning can be shared only when paternal property has helped in gaining it (by qualification). Whatever is given to the bridegroom at marriage is held to be the property of the bride, and is not to be partitioned. The wife's own property, received from mother or sons, cannot go into the common stock for division. The prize won in an assembly of pandits, as the result of a wager, the gifts received from a pupil as *guru*, or fees gained in a sacrifice or a prize obtained in a public disputation, or by *dāna*, are impartable. A craftsman who gets over and above the price of an article which he has made an additional amount as a prize, is also said to get *vidyādhanam* and it is entirely his, and not

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

to be shared (p. 677). What is gained in battle is termed *dhvajāhṛtaṃ* and is also not to be shared (p. 678). Śaṅkhalikhita declare that Prajāpati holds that a house *(vāstu)*, water vessel (*udakapātra*), used clothing, a kept mistress and water drains are not to be shared by division (p. 678). Viṣṇu holds that ornaments, a riding animal, cooked food, water in a well or pool, slaves or mistress kept by a father, property destined for pious uses or sacrifices, a common pasture ground, and in the case of kings, ministers and purohits are not partible. These last are termed *yogakṣema*. Halāyudha interprets *yoga* as boats, and *kṣema* as fortresses (p. 679). Bṛhaspati on the other hand argues that cloths and ornaments can be sold and the sale proceeds divided between coparceners; that a slave girl can be made to serve coparceners by turn; and that a common pasture may be used by coparceners according to their shares. Lakṣmīdhara reconciles the dicta of Bṛhaspati with the interdiction by Manu and others regarding the indivisibility of clothing and ornaments by noting the difficulty of dividing them without making them lose their natural form (*svarūpa*). Gains acquired by valour of those who obtained learning and training from help given by grandfather, father or relations, are partible. Vyāsa holds that what is earned from conducting sacrifices, from land, cooked food, water and women is not partible among *sagotras* 'even upto a thousandth degree' (p. 679). The *Mitākṣarā* says that the restriction on partitioning land applies only to its being done by a Brāhmaṇa's children by a non-Brāhmaṇa wife. Kātyāyana and Kauṭilya (p. 45) lay down a general rule that the disposal of inheritance should be according to whatever usages are in force in the country (*deśa*), caste (*jāti*), or association or village to which the parties belong. It means that usage or rules in corporations accepted by members overrule the ordinary law. Vaṣiṣṭha states that if one brother gains something by his unaided efforts, he should receive a double share of ancestral property into which his gains have been incorporated (p. 682). If without the help of the parental estate the eldest son acquires some wealth the younger brothers have a claim to a share of it, if they are also devoted to learning (Manu, IX, 204). Property which is not parental but has been built up by the labour of brothers, none of whom is specially learned, should be divided equally between them (Manu, IX, 205). If any member of a family acquires by bravery or other qualifications any such property as conveyances or weapons these should be divided among the brothers, the acquirer of them getting a double share (Vyāsa, p. 683).

Kingdoms cannot be partitioned. Manu (IX, 323) rules that a king after making gifts to Brāhmaṇas, and installing his son as king, should retire to the forest. Vyāsa (cited in *Vibhāgasāra*, 9, 1.2) states that it is the eternal law that among kings so long as the elder brother is alive the younger cannot be king. Indivisibility and primogeniture are to be observed in kingdoms.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Strīdhana (Wife's Separate Property)

The exposition of the things that are not to be divided by the coparceners on the death of their father, naturally leads to a special case of non-divisibility, *viz.*, the woman's separate estate, or *strīdhana*. The famous statement of Manu (VIII, 416) that the wife (*bhāryā*), son (*putra*) and slave (*dāsa*) are property-less (*adhanāḥ*) merely indicates, as Medhātithi has explained, that they are dependent, and that the wife should not expend her property for any purpose without her husband's permission and the son without his father's sanction. Lakṣmīdhara treats of the disposal or use of *strīdhana* (*kṛtya*) before describing in detail the nature and kinds of *strīdhana*. For reasons of clarity we may proceed to his treatment of the nature of *strīdhana* and its divisions (pp. 693-695) first.

Strīdhanalakṣaṇam :

Manu's description of the kinds of *strīdhana* is given first. It is said to consist of *six* kinds, *viz.*, what is given a wife before the sacrificial fire (*adhyagni*), what is given at the time of departure of the bride to her husband's house (*adhyāvahānika*), what is given her by the husband out of love or in dalliance (*dattam prītataḥ*) and what has been given by mother, father and brothers. Commentators have made it clear that the list is not exhaustive. It is more, but it cannot be less, as it will mean omitting six essential sorts. The gift out of affection (*prītitaḥ*) is made to the bride, when she makes her bow to her parents-in-law. It is termed *lāvaṇyārjita*, ' earned by beauty, ' or *ādhivedanika*. The *Vivādacintāmaṇi* (pp. 215-216) makes this a seventh kind and not treated as a synonym for *prītidatta*. Viṣṇu (p. 693) adds to the number of gifts made by sons, what a husband gives when a wife is superseded (*ādhivedanika*), what relations (*bandhu*) present her during her wedding (*anvādheyaka*) and *śulka* (defined by Kātyāyana on p. 695 as ' the price received for household utensils, conveyances, milch-cattle, ornaments and servants, from the husband ') and by the *Mitākṣarā* as the fee paid when the girl is given away. All that a girl obtains at marriage or after it at the house of the father or husband is termed *saudāyika* (Vyāsa). Thus, there are *ten* kinds of *strīdhana*. Devala (p. 693) states that four kinds of wealth constitute *strīdhana*, *viz.*, property given for maintenance (*vṛtti*), ornaments (*ābharaṇam*), *śulka* (usually rendered as ' fee ') and gifts (*lābha*). *Vṛtti* is rendered (also *vṛddhi*) as gifts by father and others for maintenance and *lābha* as what is obtained for propitiating the goddess Gaurī.

Use of Strīdhana (Strīdhanakṛtyam)

Wives should not draw wealth from the family and hoard it, or do so out of their own property without the sanction of the husband (Manu; p. 683). The *dāyādah* (heirs) should not divide the ornaments worn by a woman during the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

life-time of their husbands, as by doing so they will ' fall ' (p. 683). What has been given to her by her husband she can enjoy after his death, as she likes, except immovable property (*sthāvarādṛte*) given during marriage. According to Jīmūtavāhana other immovable property she can give away as she likes (Jha, II, p. 547). The maximum limit to the gift to the wife is '.two-thousand,' which the *Mayūkha* interpretes as an *annual* amount (p. 854). *Saudāya* means every kind of gift received at marriage and is "dowry". Lakṣmīdhara defines it as what has been obtained by a woman from the paternal and maternal families (p. 685). Even in immovable property so obtained a wife (or widow) has absolute right of disposal (p. 685), by gift or otherwise, and this power is exercisable in what has been given by the husband, with the exception of immovable property (*sthāvarātiriktesu*). The king should protect barren women, women who have lost their children, women who have lost all their relations on the paternal and maternal sides, and chaste women in distress, from relations who try to appropriate their possessions; and those who do so must be punished (Manu, p. 685). A husband may use his wife's *strīdhana* when he is in distress but he must later on repay it (Devala, p. 686). No member of the family, husband or other, has right to spend a woman's *strīdhana*, and if he does so he must be made to repay it with interest, and be also punished. If, however, it has been spent with her consent, the repayment will be without interest (p. 686). If a wife lends her *strīdhana* to a husband who is ill, or in distress or worried by creditors, he must later on repay it to her; so also during famines or when wealth is needed for religious duties (Yājñavalkya, II, 147, p. 687). A wife who is superseded by a second wife, with whom the husband begins to reside, cannot be forced by him to give him her *strīdhana*. If she is denied food, clothing and residential accommodation, she may exact her own *strīdhana* from him as well as the husband's potential share from coparceners. But she must reside in her husband's house, unless afflicted by disease, when she may go away to her kinsmen. *Strīdhana* promised a wife by the husband must be made good by his heirs (p. 687).

Division of Strīdhana (*Strīdhanavibhāgaḥ*)

The mother's property other than *strīdhana* is described as *mātṛkam*. Such property should be divided equally between brothers and sisters on the death of the mother. Even the daughters of daughters (*i. e.* grand-daughters) may get a small share (*kiñcit*) as a mark of affection. *Anvādheya* of the dead wife shall go to her children as well as gifts made to her by her husband from love (*prītyā*) —if she predeceases the husband. *Strīdhana* is inherited by unmarried daughters and sons; a married daughter receives only a trifle as a mark of honour (Bṛhaspati, p. 688). Gautama assigns *strīdhana* of a dead mother first to unmarried daughters, and next to daughters married to poor husbands, *i.e.* unlucky

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

daughters. The toilet articles (*pāriṇāhyam*) of mothers go to daughters. (Vasiṣṭha, p. 689). The mother's debts must be paid before the division of *strīdhana*. In the absence of daughters, their children will inherit *strīdhana* of their grandmother (Yājñavalkya, II, 117). It should go to a 'daughter ready for marriage' (*vivāhārhā*, p. 689). If a dead wife had co-wives and dies childless, her property will go, if she was a Brāhmaṇa wife, to a daughter of a *Brāhmaṇa* co-wife. When there are no daughters, the dead wife's property goes to her sons, and her *saudāyika*, to the husband. The sisters and their husbands shall divide the property, when there are no daughters or daughters' children. In the absence of sisters the agnates (*bāndhavāḥ*) will inherit the property. Sisters, who are widows, are excluded by the restriction to 'sisters with husbands' (*sabhartṛkāḥ*).

Succession to a Childless Woman's Property:

A woman who dies childless may have been married in one of the different ways mentioned in smṛtis. Manu (p. 690) states that in the *brāhma*, *daiva*, *gāndharva*, *ārṣa* and *prājāpatya* marriages, the husband gets her property. But if their marriage had been in the *āsura* form, in which money is paid to the parents of the bride by the bridegroom, the property of the dead woman will go to her parents (p. 690). Jīmūtavāhana holds that only the wealth that came to her at marriage should go to the husband (*Dāyabhāga*, p. 88). Mitramiśra in his commentary on Yājñavalkya (p. 622) holds that an 'option' is given, by the rule, and that both husband and father should divide the property equally. Aparārka thinks that in Gāndharva and lower forms of marriage it may go either to the husband or to the parents. Devala affirms that a dead woman's *strīdhana* belongs in common to sons and unmarried daughters. If she dies childless, it goes to her husband, mother, brother and father in order (Devala, p. 691); in inferior forms of marriage the property of a dead woman, married in the *āsura* and other lower forms of marriage, her wealth goes to her brothers, after her mother, or according to some, even when the mother is alive (Gautama, p. 691). The relations (*bāndhavāḥ*) get the dead woman's property so far as it comes from gifts from relations, or *śulka* or *anvādheya* (property presented to bride by relations), if she dies without offspring (Yājñavalkya, II, 144). If a *putrikā* (appointed daughter) dies sonless, her property goes to her husband (p. 691). Caṇḍeśvara (p. 620) states that the rule will apply only where the dead *putrikā* has no unmarried daughter or sister, as pointed out by Paiṭhīnasi (p. 691). If a person, who having *verbally* given away a daughter, later on takes her away, without any defect in the bridegroom, he should be punished by the king, says Yājñavalkya, and must be made to pay all the expenses incurred by the bridegroom, with interest. But if the girl dies, the father and the bridegroom should work out their relative expenses, (*i. e.* what has been given to the bridegroom's

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

parents by the father of the girl as honorific present, and what has been given to the father by the bridegroom's people), and the balance that may be due to one or the other party should be paid to him (p. 692). The rule, according to all commentators, applies only when the father of the girl takes her back without a good reason, such as the availability of a better bridegroom, which is allowed by smṛtis.

Bṛhaspati equates the sister of the mother, the wives of the paternal and maternal uncles, the father's sister, the elder brother's wife and the mother-in-law. If these have no legitimate son 'of the body' (*aurasa*) nor step-son, nor a daughter's son, nor a son of these, then their sister's son and the rest shall inherit their property (p. 693).

Mistakes in Partition (*Avalupta-vibhāga*)

If some omission of assets is discovered after partition, the discovered assets should be distributed equally among the coparceners (Manu, p. 695). But there will be no special share for the eldest in this. Articles concealed by a coparcener and discovered later shall be redistributed between brothers or their sons. An erroneous partition should be remade. What a man acquires after partition is wholly his. Lost property that is recovered after partition should be partitioned (p. 695). If property has been taken away by a kinsman, he should not be *forced* to restore it; among undivided kinsmen, possession should not be set aside (Kātyāyana, p. 696). The meaning of this is that conciliatory means should be used to make the person give back for redivision the property he has appropriated. Caṇḍeśvara interprets it as meaning that instead of force, tricks should be used to get back the property for redivision (p. 526). Among undivided relatives, no one should be required to make good what he has enjoyed. Bṛhaspati advises also conciliatory methods to get back for redivision property that has been deceitfully taken possession of by a coparcener (p. 696). Even by expenditure of one's money and by cunning persuasion should cheats, cruel men and avaricious men, who have taken property that should have been divided, be made to give back for redivision such property (p. 696).

Division of Property between sons born of mothers of different varṇas (*Nānāvarṇasamavāya-vibhāgaḥ*)

If a man marries only wives of his own *varṇa* the division will be *per capita*, among sons. But marriages that are allowed are of *anuloma* type *i.e.*, the wife is of equal or lower *varṇa* than the husband. *Pratiloma* unions are forbidden, but they may result in offspring. For children of such unions, the simple rule laid down is that he will get the same share as a Brāhmaṇa's son by a Śūdra wife, *i.e.* the lowest. Gautama has laid down that a Brāhmaṇa who dies with no son by his Brāhmaṇa wife, but has left a son by a Śūdra wife, will leave to the Śūdra wife's son, if he is docile and well-behaved, only provision

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

for maintenance out of his estate (p. 704) ; the *sapiṇḍas* shall take the rest of the property (Bṛhaspati, p. 794). Among Śūdras the son born of an unmarried woman (*anūḍhāyam*, the reading of *Vivādaratnākara*, p. 542) or of an 'unauthorised' woman is like a legitimate son. The son of the Śūdra by a female slave or the female slave of a slave (*dāsadāsī*) shall receive a share according to the Śūdra father's wish (p. 704), but if the father dies before giving him the share, the brothers will allot him half-a-share, and if there are no such 'brothers' he shall take the entire property (Yājñavalkya, II, 134) unless daughters' sons exist to the dead Śūdra, who will have to be treated as legitimate sons. In the case of sons to Brāhmaṇas by slave women, they are only entitled to maintenance (Medhātithi, IX, 179).

Share of Son born after Partition (*Vibhaktaja-vibhāgaḥ*)

If a partition has been made between a father and his sons during his (*i. e.* father's) lifetime, the father gets a double share (Medhātithi, IX, 216). If a son is born after this partition, or sons, they will inherit only the father's share. But if there has been a reunion of some sons with the father, the shares will remerge, and the sons born after partition will only get such share as any other son gets, in the remerged group. The self-acquired property of the father, taken by him on division with his sons, will go after his death to the son or sons born after partition. Separated brothers have no concern with each other, after the partition in regard to property, debts, gifts and pledges etc., which have had to be taken into account before division. Their only contact thenceforth is pollution for birth and death among cognates (Bṛhaspati, p. 705). If, when a partition takes place, a son is in the womb and is not suspected to be so, and is born after the partition takes place, he must get from the divided brothers a share which will be equal to theirs, after a redivision. The case of a son conceived after partition is different. He can get only his father's share, and none of the divided brothers' (Lakṣmīdhara, p. 706).

Revision of Partition (*Vibhaktāgata-vibhāgaḥ*)

When an heir, whose identity can be established by testimony, turns up after partition has been made in his absence, he must get a share of what had been his father's father's property. He may have long been away from his native place, and the partition taken place in his absence. His share must be given to him by the others, if he comes and claims it, or to his descendants, even upto the seventh degree, if they do so. It has been ruled (by Devala, Jha, II, p. 601) that there can be no repartition after the fourth degree, but this refers, as pointed out by Caṇḍeśvara in *Vivādaratnākara* (pp. 540-541), only to cases where all coparceners have lived together, and not to cases in which coparceners have gone out of view in a foreign land or in accessible places, and the partition has had to take place without them.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Description of Types of Sons (Putralakṣaṇam)

Lakṣmīdhara deals with the rights of different types of sons (*putrāḥ* before describing the types. The description of classes of sons and of the glory and value of sons, should logically precede the description of their rights to heritage.

There are thirteen types of sons. These are (1) *aurasa*, legitimate son; (2) *kṣetraja* or 'soil-born' son, begotten on wife by another than the husband; (3) *putrikāputra*, son of an appointed daughter (*putrikā*), who is treated as a son; (4) *paunarbhava*, son of a remarried woman (widow or wife abandoned by husband), whether virgin or not; (5) *kānīna* (maiden-born), the son of an unmarried daughter, born of lust secretly, in the father's house who may be the son of a father of the same caste as his mother or not; (6) *guḍhotpannaḥ* (son born in secret), the son born in a house without any one knowing who procreated him; (7) *Sahoḍhah* (received with bride), the son of a girl who was pregnant at the time of marriage, without its being known or not, to the husband; (8) *Dattakaḥ* the gifted son, or adopted son; (9) *Krītaḥ* (bought son), *i. e.* the son bought of either or both his parents, whether of the caste of the buyer or of lower caste; (10) *Svayamupāgataḥ* (self-offered), *i. e.* a parentless boy who offers himself as a son and is accepted as such; (11) *Apaviddhaḥ* the cast-off or forsaken son, accepted as a son by another; (12) *Kṛttrimaḥ*, or appointed or created son; (13) *Śūdrā-putraḥ*, the son of a married or unmarried Śūdra woman, born of lust to one of a higher varṇa and termed also as *pāraśava* ('a living corpse') or *Śaudra*.

The order of the enumeration of the thirteen types of sons by Lakṣmīdhara is not throughout that followed by Manu, Yājñavalkya and Nārada, and the thirteenth (*Śaudra*) is not included in the list of "sons" by Gautama, Hārīta, Yājñavalkya, Nārada, Viṣṇu and Yama. *Kṣetraja*, who comes second in his list, gets the second or third place in the smṛtis. *Putrikāputra* who comes second or third in all lists except Gautama's, is second in Lakṣmīdhara's. The fourth place given by him to *paunarbhava* is so assigned by Viṣṇu, Vaṣiṣṭha, Śaṅkhalikhita and Yama. He follows Vaṣiṣṭha and Viṣṇu in giving the adopted son of modern times (*dattaka*) a low place, *viz.* the eighth. Manu did not include *putrikāputra* in his list. *Śaudra* is, according to Nandapaṇḍita, *yatra-kvacanotpādita* (procreated anywhere) of Viṣṇu. Bṛhaspati recognises that the only sons that can continue the line (naturally) are the *aurasa* and *putrikā*.

Śaṅkhalikhita (p. 712) count *aurasa*, *kṣetraja*, *putrikāsutaḥ*, *paunarbhavaḥ*, *kānīna* and *guḍhotpannaḥ* as *dāyādāḥ* (kinsmen and heirs) belonging to the same *gotra* as the father and grandfather, and partaking of their *piṇḍa* and water offerings, and their property. Their rule of the division of the inheritance is this: make ten shares of the property: of these two should go to the father, two to the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

aurasa, three to the *kṣetraja* and *putrikāputra* together (*i.e.* 1½ shares each), and one each to the rest. The *uddhāra* to the eldest son should go to the eldest *aurasa*, and if he is not existing, to the *kṣetraja* and *putrikāputra*. If the six do not exist, the other six whom Śaṅkhalikhita do not recognize as heirs may get shares according to differences in their qualities (p. 712).

Gautama places the order of succession to property as follows: *aurasa*, *kṣetraja*, *datta*, *kṛttrima*, *guḍhotpanna*, and *apaviddha*. The others inherit, in the absence of an *aurasa* son, an one-fourth. *Vivādaratnākara* (*inf*, p. 713) explains that the difference between the rule given by Gautama and that laid down by Śaṅkhalikhita is due to the stress on sons of the same or of different *varṇas* from the father, whose property has to be inherited. Vasiṣṭha (p. 713) declares that the six (preferred by Śaṅkhalikhita above) are relations and dividers in heritage (*dāyādāḥ*) and saviours of the ancestors from 'grave fear' (*mahato bhāyat*). Gautama declares the *sahoḍha* to be the first among the relations who are not coparceners (*dayādāḥ*) (p. 713). Lakṣmīdhara ascribes the exclusion of *paunarbhava* and others from inheritance as only intended to exclude those who are not of the same *varṇa* as the person whose property has to be divided (p. 713), as explained by Kātyāyana thus: on the birth of a legitimate son (*aurasa*) the other sons are entitled only to a third (or fourth) part of a share, if they are of the same caste as the father, and, if not, only to maintenance. Caṇḍeśvara notes that in Vasiṣṭha's text the others are assigned only a fourth of a share, whereas Kātyāyana will give them a third of a share, and this differentiation is due to the higher proportion being for sons with superior qualifications, and the provision of bare maintenance for those who do not belong to the *varṇa*, and are not specially qualified. Mere subsistence is for those who are not of the father's *varṇa*. The estate shall be taken by the second six types of sons, when none of the first six types is available. Hārīta describes the first six as both heirs and kinsmen, while the last six are heirs but not kinsmen (p. 713). The *svayaṁdattaḥ* is termed '*sahasā dṛṣtaḥ*' by Hārīta (p. 713). The first six are ordinary sons and the other six subsidiary sons. The subsidiary sons cease to be heirs as soon as an *aurasa* son is born. Viṣṇu notes that among the twelve sons mentioned in order by him (as by Lakṣmīdhara *infra*) each preceding son takes the heritage before the one that comes after him. The funeral cakes should be offered by each type of son, in the absence of sons of the preceding type (Yājñavalkya, II, 132).

Brothers and fathers do not inherit a man's property as sons do. (Manu, IX, 185). If there are more sons than one son in a group, they will all inherit and share the heritage.

He who giving up his family goes into another family is termed *kāṇḍa-pṛṣṭha*, the family, being termed *kāṇḍa*. The term is applied also, as opprobrium,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

to the *svayamdatta* (self-offered son), the son who has been bought (*krīta*) and the son of a *Śūdra* wife or concubine (*Śaudra*).

The son begotten on the wife of another man, after due sanction, whether alive and impotent, diseased or a eunuch, is *kṣetraja*. He has two fathers, the nominal and the real, and is held to belong to two families, with the right (according to Baudhāyana and Yājñavalkya II. 127), to offer *śrāddha* to both 'fathers,' to perform their funeral oblations and to inherit their properties (p. 721). Viśvarūpa (p. 721) notes that *niyoga* is forbidden to the Brāhmaṇa female only, and not to the male, and a Brāhmaṇa can beget a *kṣetraja* on a Kṣatriya female or females of lower castes. If the brother-in-law or other, who procreates a son on the brother's wife, has no son, the son so born is the son of both, inherits from both and offers *śrāddha* to both and is named *Dvayamuṣyāyana*; but if the authorised person has a son of his own already, and begets the son (*kṣetraja*) solely for the benefit of the brother, the son so born does not *always* inherit the property or do the *śrāddha* of both, unless there has been an express understanding between the nominal father and the procreator that the son will belong to both (Manu, IX, 538, p. 722). This is the interpretation of the Mitākṣarā and Caṇḍeśvara (*Vivādaratnākara*, p. 556). The smṛtis repeat the statement 'the soil without the seed can produce no crop; and the seed without the soil cannot grow.' Hārīta requires the first *piṇḍa* to be offered by the *kṣetraja* to his procreator, or the names of both fathers may be uttered in connection with the same *piṇḍa* (p. 723). When a legitimate son is born after the *kṣetraja* (*i.e.* in the father's lifetime), the *dvaimuṣyāyana* shall take half the property of both fathers (Nārada, p. 723).

Śaṅkhalikhita say that one may not like to marry a *putrikā*, when she is an only daughter also, as her son may be treated as the son of his father-in-law, and not his (p. 724). The *putrikā* inherits the *strīdhana* of her mother. If a son is born to the *putrikā*'s parents, after her appointment as *putrikā*, and this son dies sonless, his shares will go to the *putrikā* as she is equal to a full brother. Manu rules that the son of a *putrikā* should offer the first *piṇḍa* to his mother, the next to her father, and the third alone to his father (p. 728).

The son of a woman who has been deserted by her husband or has been widowed and then marries again is *paunarbhava*. She may or may not be a virgin at remarriage (Yājñavalkya, II, 130, p. 728). The remarriage may take place if the first husband is impotent (*klība*) or an outcaste (*patita*). Her son belongs to his begetter (Kātyāyana, 860).

The *kānīna* is the son of an unmarried woman, who begets him from lust (*kāmāt*). If her paramour is of her own *varṇa*, the son becomes the heir of his maternal grandfather (*mātāmaha*, p. 729). If a girl whose has been married

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

but the marriage rites have not been fully performed (*asamskṛtā*), if she begets a son by another, the son is a *kānīna*.

The secretly born son (*guḍhotpannaḥ*) is the son of a married woman, who has had connection with many men, and does not know by whom she was impregnated. If they have been all of her *varṇa*, this son shall be treated as his mother's husband's (p. 730).

If a girl, already pregnant, who has been married as if she was a virgin, and gives birth to a son, he belongs to the man who married his mother. He is *sahoḍha* (obtained with the wife).

The Adopted Son (Dattakaḥ)

According to Manu (IX, 168) if the mother *or* father gives away a son (to another) with water libations (to sanctify the gift), a worthy son of equal *varṇa* (*Sadṛśam*) to another man, in times of distress (*āpadi*) as his son, that son must be regarded as 'adopted' (*dattrima*) or 'given' (*dattaka*). Medhātithi interpretes *sadṛśam* as 'equal by virtues, *not* caste,' and affirms that it is open to give a *kṣatriya* as a son to a Brāhmaṇa. The 'time of distress' is interpreted as 'times of famine' or the adopter's distress by want of offspring (Aparārka, 738). The distress must be of the recipient, not of the donor, *i. e.* when he has no son. *Vīramitrodaya* (p. 609) holds that one who gives away his son under normal circumstances incurs sin. Kullūka and other commentators hold that the boy must be of the same *varṇa* as the adopting father, as against the view of Medhātithi that a *kṣatriya* son may be adopted by a Brāhmaṇa. The śloka of Manu, as given by Lakṣmīdhara, has '*mātā pitā vā,*' which means that *either* parent can give away the child, but it is pointed out by Medhātithi that the child belongs to both parents and cannot be given away by one of them without the consent of the other. In Yājñavalkya (II, 130) the word *vā* appears, and it implies that *either* can give the child away, but in view of the definite ruling of Vasiṣṭha (below) that 'the wife cannot give away or adopt except with the permission of the husband' this clause or condition should be added, and the mother's adoption of a boy is valid only when the father is no more. *Bālambhaṭṭi* states that if the adoption is *urgently* needed, the boy may be given away by the father without the mother's consent (Jha, II. p. 214); if the mother is dead or insane the father can give away the child, and if she is all right and in the house, it can be done only with her consent. *Vyavahāramayūkha* notes that it is only a boy, not a girl, that can be adopted (pp, 107-109), as is shown by the use of the masculine pronoun in Manu's text.

Manu (IX, 141-142) adds that the adopted son, if endowed with good qualities, should inherit the adopter's property even if he comes from another

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

gotra (*anyagotrajaḥ*, p. 731).

The adopted son takes the *gotra* of the adopting father. The *piṇḍa* (funeral cake) follows the *gotra* and the property. The spiritual reason for adoption is to secure for a sonless man the funeral offerings from a son got by gift (*dattaka*), *i. e.* by adoption. The cynical view of J. D. Mayne (*Hindu Law*, 9th ed. p. 131) that notwithstanding the spiritual benefits that are supposed to follow from the practice, it is doubtful if adoption would have been heard of, if the adopted son did not also become an heir. "Paupers," says Mayne, "have souls to be saved, but they are not in the habit of adopting." Mayne reads the present into the past.

"The whole Sanskrit law of adoption" remarks Mayne, "is evolved from two texts and a metaphor. The texts are those of Manu and Vasiṣṭha. The metaphor (if it is not itself a mistranslation) is that of Śaunaka that the boy to be adopted must be the *reflection* of a son." (ib. p. 137)

The rules of Vasiṣṭha are as follows :—

"Man is formed of uterine blood and virile seed, and proceeds from his father and his mother as an effect from the cause. (Therefore) the father and the mother have the power to give, sell or abandon (sons). *But let him not give or receive in adoption an only son*, for he must remain to continue the line (*santāna*). A woman should not give or receive a son, except with the sanction (*anujñā*) of the husband. He who desires to adopt a son shall assemble his kinsmen, announce his intention to the king, make burnt offerings (*hutvā*) and reciting the *vyāhṛti* rites take as a son a not remote (*adūrabāndhavam*) kinsman, and one just the nearest among the relatives." (pp. 736-739)

The reading *asannikṛṣṭam* ('who has no near relations') is adopted by Lakṣmīdhara in the quotation from Vasiṣṭha instead of *bandhusannikṛṣṭa* ('in the presence of relations'). Caṇḍeśvara follows Lakṣmīdhara, and the *Vyavahāramayūkha* follows both.

The prohibition of a wife adopting without her husband's permission is interpreted as relating to a sonless widow, whose husband died without giving her permission to adopt. Mitramiśra (*Vīramitrodaya*, p. 609) takes the prohibition as applying only to a widow, who has co-wives with sons, since, for ritualistic purposes, a co-wife's son is as effective as an own son. If the widow was the only wife of the deceased husband, and is sonless, she *must* make provision for her *śrāddha* and funeral rites, and she may therefore adopt a son even if she had not obtained the husband's permission. *Vyavahāramayūkha* (p. 120) will permit her to adopt with the sanction of the 'father,' *i. e.* the husband's father.

Kālikāpurāṇa is cited for two rules: a boy whose *saṁskāras* from *jātakarma* to *cūḍākaraṇa* have been done in the parental home cannot be adopted,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

and therefore the boy to be adopted must be under five years of age. According to Śaunaka the adopter and the adoptee must be of the same *varṇa*, though, it may be remembered that Medhātithi allows a *kṣatriya* to be adopted by a Brāhmaṇa. He also prohibits the adoption of an only son, which is in accord with the high praise Manu bestows on the son. *Vyavahāramayūkha* rejects the verses from *Kālikāpurāṇa* as unauthentic, and holds that the prohibition can apply only to adopting a boy of a different *gotra*. In the three *dvija-varṇas* a boy whose *upanayana* has been done cannot be adopted, and among Śūdras a married man cannot be adopted.

Another rule of Śaunaka is that the boy adopted must be *putracchāyā*, 'a reflection of a son.' This is explained by Nandapaṇḍita thus: the resemblance lies in the possibility of being procreated by the adopter himself, as by *niyoga*. A brother's son, a sapiṇḍa's son or a sagotra's son can be adopted, because offspring can be raised on their wives by *niyoga* by the adopter. But sex relations with the mother, grandmother, sister, daughter or mother's sister will be barred as incestuous. So none of their sons can be adopted, *e.g.*, a brother, an uncle, a nephew, a grandson by the daughter or a half-brother. The rule contravenes natural sentiment which will favour the adoption of a sister's son, or a younger brother, or a grandson by a daughter.

Though adoption is said to sever the adoptee from his natural family, the relationship continues in some respects. The adopted son cannot marry a girl of his old *gotra* as he cannot marry one of the *gotra* of his adopted father. The adopted son has to observe death pollution for his natural parents. The adopted son can do his natural father's *śrāddha* if there is none else to do it.

Notwithstanding what has been said above, Śaunaka allows a Śudra to adopt his daughter's son and sister's son (Jha, II. p. 219). The religious rites that have to be done when an adoption is made have raised doubts as to the competence of Śūdras to make adoption. The objection is met by the argument that the Vedic rites might be done for Śūdras through Brāhmaṇas. The rites are indicated in *Vyavahārāamayūkha*. The *upanayana* of the adopted son has to be done in the house of the adapting father. Among Śūdras, as there is no *upanayana* the upper limit for adoption is held to be the marriage of the adopted boy, who must be married only after adoption.

Putratvavicārah (Consideration of Filial Relationship)

Lakṣmīdhara discusses on the basis of authorities, the nature of fiilial relationship (pp. 737-740). If a wife is impregnated by one other than the husband, and gives birth to a son, to whom does the son belong, and whose line does he extend? Vasiṣṭha has stated the divergent views on the subject:

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

"Some say that the son belongs to the owner of the soil (*i.e.* the wife), and others to the begetter." The risk of a man losing the advantages of sonship is shown in a Vedic passage cited by Āpastamba (p. 737). "Guard carefully your line lest a stranger's seed be sown on your soil ; in the next world the son belongs to the procreator, and an imprudent husband finds sons thus begotten of no help to himself." Manu declares (IX, 35) that the seed is more important than the soil, and the bestower of the seed marks the character of the offspring. The plant that grows on a field shows the features of the seed. Never therefore should a prudent, wise and learned man sow his seed in foreign soil ; to do so will shorten his life and that of his line. Husband, wife and son should be one. In cattle it is not the owner of the male animal that gets the offspring. Men who procreate on the wives of other men benefit only the owners of the women. If no agreement has been made with the owner of the soil (*kṣetra*, *i.e.* the wife) the benefit (of procreation) goes to the owner of the soil, as the receptacle (*yoni*) is more important than the seed (*bīja*). This is the law (*dharma*). Śankhalikhita declare (p. 739) that if the sowing is done on a field without the knowledge of the owner of the field, the crop belongs to the owner of the field only, though there is difference of view about it. (p. 740).

Extension of Sonship (*Putrātideśaḥ*)

Among brothers born of the same father, if one has a son, all are declared 'be with son', through that son. Among co-wives, if one begets a son, all are said to have become mothers of a son (*putravatī*). It is on this ground that neither *niyoga* nor *adoption* is regarded as proper, *i. e.*, none can be adopted so long as a brother has a son to carry on the line. This applies only (according to Bṛhaspati) to full brothers (*sahodarāḥ*). If one full brother has a son, he can offer *piṇḍa* to all the brothers of his father (p. 740).

Etymology of the word Putra (*Putraniruktādi*)

Putra, meaning son, is derived from *put* (Hell) and *trā* (to protect). The son saves the father and ancestors from falling into or sojourning in Hell, by performing the enjoined *śrāddha* and making offerings of funeral cakes (*piṇḍa*). The family traditions for virtue, learning etc. must be continued through sons, grandsons etc. This is expressed rhetorically by Viṣṇu thus: "Through a son he conquers the worlds, through a grandson he obtains immortality, and through a son's grandson, he gains the world of the Sun." (p. 742) Vasiṣṭha declares "there is no place (in Heaven) for one destitute of sons." This is why Bṛhaspati advises a man, who has no offspring, to get a son *by any means* (*yādṛk tādṛik prayatnataḥ*). Doing *śrāddha* at Gayā makes ancestors attain salvation. So they exclaim being afraid of sojourn in Hell—"May we have male descendants to enable us to get away from Hell."

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The Despised Son (Ninditaḥ)

The son born of mere adultery to one who *acts* like a harlot or *is* one professionally is the despised son (*ninditaḥ*).

Intercourse with a brother-in-law by a woman *when she already has a son* is not authorised, like *niyoga*; it is mere adultery. *Niyoga* in a form not authorized is similar, as the son of a woman who begets him in a manner not authorized is not entitled to the property of his mother's husband (Manu, p. 744). Gautama includes in this class the son begotten by a wife to a stranger, when for *niyoga* a brother of her husband is available. If a woman has committed adultery for money, the sons may offer *piṇḍa* to the procreator if they know his identity. Among sons of a woman who has remarried or taken a paramour after the death of her husband, each shall take of her property what may have come from his own procreator (*pitryam*). This rule of Manu is described as applicable to *aurasa*, and *paunarbhava* sons, by Kullūka, and to sons of harlots, remarried women and free-living women (*svairiṇī*) by Caṇḍeśvara (p. 745), following the *Pārijāta*. The property of the two partners of the woman is what has passed into her possession and is contended for by the sons.

Division of the Property of the Sonless Man

If the widow of a man, who has died without leaving issue bears a son for him through *niyoga* with the younger brother or sapiṇḍa of the husband (*sagotra*) she must deliver to the son so raised the entire property of the dead husband, and not take any of it herself. A *chaste* sonless widow is alone to offer the *piṇḍa* (cake) to the dead husband. A widow desirous of *niyoga* relationship is not one who will be faithful to the bed of the dead husband. As Aparārka (p. 745) explains, such a widow will inherit her husband's property entirely (*samagram*), even if preference to the father and brother of the husband. The same rule is stated by Bṛhaspati (not cited by Lakṣmīdhara) thus: "in the absence of the son, the wife; in the absence of the wife, the own brother; failing him it goes to the inheritor (*dāyadaḥ*); and last of all it goes to the daughter's son (Jha, II. p. 449).

A special plea for the right of the wife is contained in a famous passage of Bṛhaspati, cited in full, on p. 746. "In the revealed Veda (*āmnāya*), in smṛti, and in popular usage the wife has been declared by wise men as half the body of the husband, and his co-partner in the fruits of merit and demerit (*puṇyāpuṇya*). Half the body survives, when the husband is no more and the wife is alive. How can any one take the property when half the body of the husband survives in her? Even if the kinsmen, father, mother and full brothers of a sonless man be alive, after his death, the wife must succeed to his share (*bhāgahāriṇī*). The wife who predeceases a husband takes away his consecrat-

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ed Fire, (for *agnihotra*). The chaste wife must inherit his wealth. Such is the eternal law. After inheriting his movable and immovable property, his gold and base metals, his grain, his liquids and clothes, she shall have his monthly and annual *śrāddhas* done. She shall honour (*pūjayet*) her husband's paternal uncles, teachers, daughters' son and maternal uncles, as also venerable and helpless persons, guests (or blind persons) and women by funeral offerings and grain. If agnates or cognates inimical to her, injure her property, the king shall punish them as thieves. "

If there is no son or wife, the daughter shall inherit the father's property, since son and daughter are both offspring and both extend the line (Nārada, p. 747). Manu asks how can any one else take the property when, in the absence of a son, there is the daughter, and she (like the son) is the father's (surviving) self ? Whether she is appointed as a *putrikā* by her father or not, the daughter of the same *varṇa* as the father, married to one of the same *varṇa*, and who is gentle and devoted to her husband, shall inherit the father's property (Bṛhaspati, p. 747). The *putrikā* is ' appointed ' on the understanding that her son will get her father's estate ; if she is sonless, she must take her father's property herself (Medhātithi, IX, 130), even before her mother and in preference to her (*Smṛticandrikā*, p. 687).

If a man dies leaving neither wife nor son (or daughter v. l.) and the son is dead, if born, his mother gets his property, and by his (or her) permission his brother, after her (Bṛhaspati, p. 747). Jīmūtavāhana (*Dāyabhāga*, p. 186) explains that this rule should be construed as referring only to cases where the deceased has left no son, wife, daughter, daughter's son or father. Manu states the right of the mother to get the son's property by inserting the condition that the son must have died issueless (*anapatya*, p. 748). Caṇḍeśvara holds that the father's mother can succeed only in the absence of the father (p. 591).

If the father's mother is no more at the time, the father's father gets the property, or according to some the latter precedes his wife (*i. e.* the paternal grandmother) in inheriting. Mitramiśra declares that ' the point must remain undecided ' (p. 632). Raghunandana (*Smṛtitatva*, II, p. 195) gives precedence to the paternal grandfather over the grandmother.

The decisions on the rights of brothers to succeed are stated in a manner that may cause confusion. Thus, Gautama (p. 748) states " among re-united coparceners, if one dies, his share goes to the eldest ". Caṇḍeśvara explains this as referring to cases in which the wife, mother and father, who have claims of precedence to brothers in inheritance, are not alive at the time. Manu has ruled that in succession to a sonless man the mother and father of the person shall inherit, one in the absence of the other. (p. 748) : and in another verse

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

he has stated that the father and brothers succeed to a sonless man's property (p. 748).

Lakṣmīdhara has quoted Paithīnasi (p. 748) for the dictum: "If a man dies sonless, his property goes to his brother; in the absence of the brother, his mother and father shall receive it, or his junior wife ('senior', according to another reading), then the *sagotra*, the pupil and fellow pupils." As this ruling has hiatuses that can be filled up by the clear statement of Viṣṇu (cited on p. 750), Lakṣmīdhara notes that, in accordance therewith, the wealth of a sonless man goes to the wife, even if there are brothers, if she is faithful to her husband etc., but if a wife (senior or junior) does not conduct herself in this virtuous way, the property will go to the brother, even if she is alive and available to take the heritage; and he adds the further explanation from Nārada that "the brothers of a dead man shall make provision for the widows of a dead brother, in case they are loyal to his bed (*i.e.* continue chaste) in the way of maintenance, and (discontinue it), if they are disloyal to the dead husband." In regard to the dictum of Yājñavalkya (II, 135), cited on the next page, laying down the order of a succession serially as wife, daughters, parents, brothers, their sons, sagotras, *bandhūs*, disciple, and fellow students, each succeeding one getting the property in the absence of the preceding one, Lakṣmīdhara holds that the right to inherit given to the parents, when brothers are alive, is only as regards ancestral property (held by the dead man, and inherited from grandfather), and that in regard to property acquired by the dead man, by himself without prejudice to the property of the parents, the right to succeed to it vests only in the brothers. (See *Jha*, II, 458) "What Yājñavalkya has declared regarding the title of parents being superior to that of brothers refers to ancestral property alone," says Caṇḍeśvara, following, as usual, Lakṣmīdhara (*Vivādaratnākara*, p. 598). The citation from Devala (p. 748) that full brothers should divide among themselves the property of a sonless man, or equal daughters, or the father, if he be alive, half-brothers of the same caste, mother or wife *in due order* (*yathākramam*), is described by Caṇḍeśvara (*inf*, p. 749), as explained away by Lakṣmīdhara, by describing the dicta of Yājñavalkya and Viṣṇu (cited by him on p. 750) as *later* than Paiṭhīnasi; and Devala's, and as over-ruling them. The citation of the views of Paiṭhīnasi and Devala *before* those of Viṣṇu and Yājñavalkya can be construed as indicating the acceptance of the latter, by Lakṣmīdhara, as *final* (*siddhānta*). The ruling of Viṣṇu is: "The order of succession is this, in regard to a sonless man: wife, daughter, mother, father, brother, brother's son, *bandhus*, *sakulyas*, fellow-students, and the king, and if the property is a Brāhmaṇa's, what would go to the king should go to other Brāhmaṇas." The order of succession given by Yājñavalkya (II, 135-136) is as under: wife, daughters, parents, brothers, their sons, *sagotras*, *bandhus*, disciples, and fellow students. Bṛhaspati accepts this order: "after daughters and offspring of daughters the following shall succeed in

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

order: full brothers, their sons, *Sakulyas*, *bandhus*, disciples and learned Brāhmaṇas." The decision is apparently held to apply to Brāhmaṇas as the standard, as the king is omitted in the list.

In regard to what may be inherited by collaterals, it is directed (by Bṛhaspati) that half the *income* of the inherited estate should be set apart for the regular performance of the monthly, six-monthly and annual *śrāddhas* of the last owner.

Sapiṇḍas are defined by *Baudhāyana* (p. 751) as the great-grandfather, the grandfather, the father, oneself, full brother, son of a wife of equal *varṇa*, grandsons and great-grandsons. Among these a man, his son and son's son constitute sharers of oblations; the sharers of divided oblations are termed *sakulya*. On failure of all 'named' relations, the property of a deceased man goes first to his *sapiṇḍas*, and on their 'failure' to the *sakulyas*, and on their failure to his teacher, pupil, officiating priest and king respectively (p. 751). The king is enjoined to maintain Brāhmaṇa women (p. 751). 'Taking over (unrighteously) a Brāhmaṇa's wealth is taking poison' (Baudhāyana, 752), and the king should never take it. The king is similarly prohibited from taking over the property of gods (*i.e.* temples), *strīdhana* in its six varieties and the property of boys (*bālānām dhanam*, p. 752).

The king is enjoined by smṛtis to look after the properties of minors, during their minority or scholastic life (either directly or through relations) and (Manu, VIII, 27) Viṣṇu (p. 753) asks kings to protect boys and women without protector (*anāthastrī*). The king is also to look after the property of minors (*i.e.* boys under sixteen) and that of Vedic scholars and wives of soldiers (who are out of the country). The property of minors, with accruing profits, shall be kept carefully by the king till the owner attains the age of majority (Baudhāyana, p. 753). Property that has lost its owner goes to the king (Śankhalikhita). It is the duty of coparceners to look after the property of any one of them who has gone abroad (*proṣita*). When a man dies leaving sons under age (*bāla*), he and the property that is his should be guarded by his *bandhus*. Medhātithi states that it is the king who must select from *bandhus* the proper guardian for a minor, when they compete for guardianship (VIII, 27). He should administer a minor's estate as it were his own (*bāladhanam rājñā svadhanavat pālanīyam*). The king's responsibility extends to taking care of childless women, or women whose families have become extinct, *i.e.*, who have no relations to look after them and persons afflicted with grave disease. (Manu, VIII 28-29).

Responsibility for Funeral Offerings

Capacity to offer *piṇḍas* to dead relations and heirship go together. The

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

inheritor of a property has to do the *srāddha* for the dead person and also offer *piṇḍa* to him, and ancestors upto three generations. The *sapiṇḍīkaraṇa* ceremony should be done for brothers, brothers' sons by *sapiṇḍas*, and by pupils for dead *gurus* (p. 754).

In the case of a *vānaprastha* (forest-dweller or hermit) the property should go to his *ācārya* (teacher), or his pupil may receive it. A teacher inherits the property of hermits, the renunciate (*yati*) and the perpetual acolyte (*brahmacārin*) ; and so in sequence the good students (*sacchiṣya*), brothers in spiritual learning, associate and in religious pursuits (*dharmabhrāta*). (Yājñavalkya, II, 137, p. 754).

Partition after Reunion (Saṃrṣṭivibhāgaḥ)

Reunited coparceners inherit to each other (*paraspara bhaginau*). *Smṛticandrikā* explains that reunited full brothers are those primarily meant by this rule. In the absence of a reunited full brother to a dead (reunited) coparcener, the other non-uterine partners will inherit his share.

The general rule about shares in a redivision is stated by Manu (IX, 210-212). When reunited partners divide again, there shall be 'equal' shares. The rule has to be understood as between brothers by same *varṇa* mothers ; in case they are by mothers of different *varṇas*, like a Brāhamaṇī and Kṣatriyāṇī, the new shares will be like the old. The insistence on 'equality' in repartition means only that no preferential share shall go to the eldest, *i. e.* no *uddhāra*, in redivision. Aparārka considers that in redivision each coparcener should get a share proportionate to what he brought into the common stock (Aparārka, p. 748). This will in effect mean unequal shares but the equality consists on insistence of none getting a special share in virtue of his being the eldest son. *Vyavahāramayūkha* states that some deny even this sharing of what he has brought into the common stock. If one of the reunited coparceners dies, or becomes a *sanyāsin*, or dies childless and a widower, the share, such as he would receive, will go to his full brothers in the redivision, and some share to a full sister, if there be one. (Bṛhaspati, p. 755). If during union (*samsṛṣṭi*) a partner had brought into the common stock his gains of learning and of valour, he must get a double share in recognition of it. If a reunited member has no issue, his share goes, according to the *Dāyanirṇaya* (22.2.1), to the others. *Strīdhana* is excluded from the division according to Śaṅkha (p. 756). In the redivision, the widows shall, if chaste, be maintained by the other sharers all their lives. An unmarried daughter shall get her father's share for maintenance, and after marriage her maintenance will be the duty of her husband only (p. 756). A *samsṛṣṭin* is one, who having become separated, comes of his own accord to live with his father or brother. If, when so living together, the father begets another

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

son, that son should get a share (Viśvarūpa, *inf.* p. 756), and if the new son dies, his share should go to a full brother. If a posthumous son is born to the reunited brother, that son should get from the latter his father's shares (Aparārka, p. 757). A non-uterine brother will not get the share of a non-full brother, even after union, and a full brother will get the share of a full brother, even though not united. This is an exception to the rule that when a man dies without a son, his property goes to his wife. The present rule states an exception to it, when the death occurs after union. The shares of reunited coparceners must go to the copareners that survive; and the shares of those who are living apart to the others living similarly. This will be so only in the absence of wives and other heirs, who are entitled to receive the property (p. 757).

Establishment of Fact of Partition (Vibhāganiścaya)

When the legality (dharma) or the fact of a partition is questioned, the decision must be reached from the testimony of kinsmen, the deed of partition and the transaction of business separately. Thus, among undivided brothers religious duties are common, and after division they must be done by each separately. Giving and receiving cattle, food, houses, lands and servants, acquisition of wealth and expenditure are all separate for separated brothers. The acts of standing surety, making and accepting gifts and giving evidence may be noted, from facts, as evidence of partition, even apart from a document (Nārada, p. 758). The acts of giving evidence, of becoming a surety, of giving and acceptance may be done between one another among brothers, who have made a partition, and not by undivided ones (Aparārka). Yājñavalkya has described thus the means of establishing a partition that has been denied: "Among undivided persons, like brothers or married partners, or father and son no suretyship, or loan transaction or bearing witness is permitted. Those", says Bṛhaspati (p. 759) 'who keep their income and expenditure separate, as well as their wealth, and engage in mutual lending and borrowing and trade with each other are without doubt divided."

What Divided Partners can do (Vibhaktakṛtyam)

The position is stated thus by Nārada: If there are several descendants of a man who do their religious acts separately, transact business separately, and the implements of work, and who are not doing business jointly, in case they desire to give away or sell their own shares they are free to do so, as they are masters of their own wealth." (Nārada, pp. 759-760). The separate religious duties are like 'the five great sacrifices.' The restrictions of the freedom of even a divided member are stated under 'resumption of gifts etc.' In *pitṛkadharma* one should include worship of gods as well as ancestors (*pitaraḥ*) as in *pūjā* and *śrāddha* separately.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

A person who of his own accord has secured a partition and then resiles from it must be confined to his own share by the king and if he breaks the command he must be punished. Divided or undivided, all are equal in regard to immovable property, as coparceners, and none of them has the right to give away, sell or mortgage any part of it of his own accord.

In regard to the production of the deed of partition as proof of its having been made, Bṛhaspati has described the deed of partition as that drawn up by coparceners by mutual assent. It is termed *vibhāgapatram.*

Kātyāyana (893) holds that if a number of brothers have lived *separate* for *ten* years, they must be regarded as *separated*. He prescribes the *kośa* ordeal to establish the fact of partition, if it is denied (415).

Gambling and betting (*Dyūta-samāhvaya*)

According to Nārada *dyūta* is artful playing with dice etc., while betting (*samāhvaya*) consists in sporting with birds and other animals. What is done through inanimate things is gambling, and with animate betting. Ivory strips, lead, dice, *kuhaka* seeds are the instruments of gambling. In betting rams, bulls or other animals like cocks are made to fight and wagers are laid on the results of the fight. Prize fighting and wrestling are also included under *samāhvaya*. Both, and especially gambling, have been regarded as reprehensible practices, and people who become addicted to them will not easily give up the practices.

Manu's attitude to gambling is hostile. He describes it as 'open theft,' which, by its spread, causes the ruin of kingdoms and of princes who become gambling addicts. He recommends a king to put down both. "A wise man should not gamble even in amusement" (*dyūtam na seveta hāsyārtham api*). Commentators have explained the prohibition as in regard only to unlicensed, unsupervised and unauthorised gambling. It was widely recognized that gambling inflames passions, engenders quarrels and cruelty and leads to waste (Kātyāyana). If a king cannot put it down, he should atleast allow it only under supervision and control, openly and in supervised halls, which are easily recognizable by festoons and arches on the doorways, in order that they may be recognized as what they are and avoided by respectable persons. A reason for allowing supervised gambling is to help in crime detection. The king is therefore asked to appoint a superintendent of gambling. This officer must watch the gambling and collect the amounts due to the state as well as to winners. He is to collect ten per cent of the winnings *from the loser*, who thus loses more than the amount staked. The winner should be paid within three weeks the amount won. Yājñavalkya (p. 764) will give the superintendent five per cent of the winnings also from the winner. A gambler who fails to pay what he has lost is

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

barred from entering the gambling saloon again [p. 766). The winner is free also to collect the winnings in any manner he chooses (Nārada, p. 766). This indicates a difference in practice in supervised gambling. One who gambles in unlicensed places or ways is to be fined.

It is natural that the superintendent of gambling should be offered small gifts by the gamesters, and he is permitted to accept such gifts, though the permission is coupled with disapproval. One who uses false dice is to be banished (p. 768), or be subject to mutilation. In disputes between gamblers the superintendent is the final authority.

Relative Validity of Transactions (Kriyābhedaḥ)

Before proceeding to treat of miscellaneous topics, Lakṣmīdhara has a small section on the relative validity of transactions (*kriyābhedaḥ*), pp. 771-772. A prior transaction must be upheld as against a later; if not, it becomes an alteration of the transaction. The revocation of an agreement and the making of another is an alteration of transaction. An earlier transaction is made void by a later; a subsequent agreement overrides a prior (p. 771, Bṛhaspati). In all civil disputes, (*vivādeṣu*), the later prevails, but in sales, gifts or pledges the prior predominates. In transactions relating to debt, the last is decisive. In sales, gifts mortgages, pledges and acquisitions the earlier prevail. When a person makes a deposit and later on converts it into a pledge, after receiving money for it, or sells it, the later act prevails over the earlier.

Prakīrṇakam (Miscellaneous Topics)

In works on *Vyavahāra* the last title or section is termed *prakīrṇakam* (miscellaneous matters). Topics not dealt with in the earlier sections are brought into this section. so that the book may be complete. Whether the section is large or small depends on the treatment of other topics in the earlier sections. *Nāradasmṛti* has a section on *prakīrṇakam*. which its translator (J. Jolly, S.B.E., XXXIII pp. 214 ff.) describes as meagre and not in keeping with the announcement made in the first four ślokas. "Under the head of *prakīrṇakam*," declares Nārada," are comprised law suits depending on the king such as transgressions of the king's commands, and obedience to his injunctions. Grants of towns, the division of the constituent elements of the State, the duties (and the reverse) of heretics (*pāśaṇḍi*), followers of the Veda (*i.e.* orthodox men), corporations of merchants and groups of kinsmen (*śreṇi-gaṇa*), disputes between father and son, neglect of obligatory penances, seizure of the gifts made to worthy persons, causing loss (*or* wrath, if the reading *kopa* for *lopa* is adopted) to anchorites, sins springing from mixtures of varṇas (by improper unions), rules about the means of living for mixed castes,—and in short, whatever has been omitted in the preceding titles of law are treated under the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

head of *Prakīrṇakam* (miscellaneous)." (p. 773). Kātyāyana declares that in the section on *prakīrṇakam* are treated whatever has been omitted by him in previous sections and whatever is cut off from its context, and what is taken from other sciences (*paratantra*) and omitted before from its not suiting the context (944-946). Bṛhaspati (p. 775) states in his section on the topic that *ten* offences must be personally enquired into by the King and dealt with by him personally. Among them are the killing of cows and Brāhmaṇas, destruction of crops, adultery with another's wife (*paradārābhimarśaṇam*) and tax evasion and non-payment when due (p. 775). The King has also to investigate through secret agents (*cārā*) failure by persons to carry out enjoined expiations (*niṣkṛtīnāmakaraṇam*), transgression of a royal warrant of arrest (*ājñāsedha-vyatikrama*), transgression by subjects of the rules of *varṇa* and *āśrama* and failure to perform duties enjoined as such, accumulation of hoarded wealth (*nidhi*) by failure to use wealth properly, and sudden accession of wealth to paupers (p. 775). He should also take steps to prevent such irregularities or offences. He should take also effective steps to prevent the doing of acts prohibited by the *śāstras*. He should see to the proper disposal of suits instituted by complainants (*vādinām kriyāvādāḥ*). He must discover secret associations of subjects against the State, and see to the prevention of the spread of every practice or custom or act contrary to śāstras. All the four appointed means (*śama*, *bheda*, *dāna* and *daṇḍa*) should be used by him to overcome evil and evildoers in the kingdom (p. 775).

Maintenance of the Varṇāśrama system.

The rules of the system have have been elaborately described by Lakṣmīdhara in earlier *kāṇḍas* of the *Kṛtyakalpataru*. He now cites Yājñavalkya (I, 361) for the injunction to the king to discipline and put again on the right track all those who transgress (in his kingdom) the rules binding on families, castes or groups and stray from them. All the four means (*caturupāyāḥ*) are to be employed to overcome opposition and bring back to their appointed mode of life or conduct men of all *varṇas* and all stages of life (āśramāḥ).

If members of a *varṇa* go beyond bounds or fail to discharge appointed duties of the *varṇa*, they should be brought back to the right path (p. 775, Nārada). The State has its root in the King, obedient to the injunctions of Dharma, with Brāhmaṇas and Kṣatriyas as leaders of society (Śaṅkhalikhita, p. 776). Manu has ruled that the king should see to it that Vaiśyas and Śūdras discharge their appointed functions and thereby prevent the disintegration of society (p. 776). By his own loyalty to śāstraic rules and by his personal example the king should set an example to his subjects ' The world ', says Gautama, ' is upheld by the king and the Brāhmaṇa (p. 777) '. Accordingly both the king and the Brāhmaṇas should inculcate, and impress on the other *varṇas*, their ap-

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

pointed duties and functions, and the king should see that they are duly followed (Vasiṣṭha, p. 777). "By kindness, discipline and protection the king becomes the guide, controller and judge of all who transgress bounds. "The Teacher (*guru*) controls and guides the pupil, the King the law breaker, and the god Yama, son of Vivasvat, the judge and punisher of all who sin secretly or openly, in mind or in body." Those who escape the control and punishment at the hands of teachers or kings, cannot escape punishment by Yama and of being thrown into hell (Hārīta, p. 777). The teacher (*guru*) prescribes appropriate expiatory rites to those who transgress religious duties or perform religious rites improperly or not at all. If the directions of the teacher (*guru*) are ignored or transgressed, the king must step in to see they are carried out and the defaulter punished. If the king himself transgresses rules of śāstra he must go to his *purohita*, who is a master of Dharma, and follow his directions for expiation (Āpastamba, p. 777).

Rules of Punishment

The punishments that may be imposed for violations of laws, state or spiritual, may extend to death (p. 778). They must be according to the gravity of the offence, and the age, education, caste (*varṇa*) and apparent qualities (*lakṣaṇaguṇanūgaḥ*, Śaṅkha p. 778). The nature of the offence, the place of its occurrence, the time of its commission, the strength, age, profession and means of the offender should be considered in deciding on an appropriate punishment (Yājñavalkya, I. 368, p. 779). Viṣṇu (p. 779) advises the amount of damage done by an offender to be considered also in selecting his penalty (p. 779). If an offender has been let off for a first offence, he should not be allowed to escape punishment if he offends again; nor can the king pardon one who violates his duty (*svadharmam apālayan na adaṇḍyo rājñaḥ*, Viṣṇu, p. 779). In the case of an offender who admits that he uttered objectionable words in ignorance or carelessness or from rivalry or familiarity in—cases of abuse—the admission coupled with a pledge not to offend so again—will justify half the usual penalty. (Uśanas, p. 778), *viz.*, a fine. No one is totally exempt from punishment for an offence committed by him, be he a father, a teacher, a friend, the mother or the wife or the domestic priest (Manu. VIII, 335). The king should restrain his anger when he has to deal with children, women, the aged and ascetics (p. 780). Reprimand, fines and corporal punishment are grades of penalties to be imposed according to the gravity of offences (Bṛhaspati, p. 781). Admonition, with the word "fie" (*dhik*), is for light offences, reproof for *pūrvasāhasa*, fine for middle *sāhasa*, imprisonment in a police lock-up (*rodhanam*) and in gaol (*bandhanam*) for offences against the king. Admonition and reproof may be ordered by the judge, but the king alone (or the judge with subsequent royal sanction) can impose fines and corporal punishment (Bṛhaspati, p. 781). A criminal may

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

be put in fetters or imprisoned. Publicity to the punishment of crime is advised so as to react on the public mind. Corporal punishment, according to Manu, can be inflicted only on *ten* named parts of the body, according to Manu, and on *fourteen*,, according to Bṛhaspati (p. 782). Yama will exempt Brāhmaṇas from corporal punishment and the death penalty (p. 783). Hārita forbids mutilation in the case of Brāhmaṇas (p. 783). The older smṛtis make the exemption of the Brāhmaṇa wider ; thus, Gautama (p. 783) prohibits the infliction on Brāhmaṇas of the following penalties : corporal punishment, imprisonment, fine, exile, reviling and exclusion. Saṅkhalikhita will not allow a Brāhmaṇa offender to be tormented (not as torture, which is not allowed at all, but as a punishment), p. 784. Manu will allow him only to be sent out of society, and allows the branding of marks of infamy of his crime on a Brāhmaṇa's forehead for the most heinous offences (VIII, 381). Public disgrace as getting the head shaved, thereby removing the tuft, which is necessary for religious sanctity, public exposure and expulsion from society are alone allowed in his case.

An offence is both a crime and a sin. For both there are expiations : punishment for the first and ' religious expiation ' (*prāyaścitta*), which involves guidance and co-operation from Brāhmaṇa. The Brāhmaṇa, who is driven out of society, for a grave crime is denied expiation, and being out of society, he cannot even get his food and shelter, and must be driven to death. To those who believe in rebirth, after this life, and according to the good or bad deeds done in this life, rebirth in various forms, according to the expiated or unexpiated crimes, is inevitable. These forms of rebirth in relation to offences are described by Manu and Yājñavalkya. Those guilty of the ' five great sins ' (*pancamahāpātakāḥ*) are also prescribed expiations. Thus for stealing a Brāhmaṇa's gold, which is one of the five cardinal sins, the offender is advised to go to the king with a club in his hand and ask the king to strike him dead with the club (Manu, XI, 102), or, he has to do austerities in the forest for a whole year, as an expiation. He who commits adultery with his teacher's wife should, after confessing his offence (crime as well as sin) extend himself on an iron bed, made red hot, or embrace a red hot image of a woman and die ; by death thus he is freed from the sin (Manu, XI, 104). Marking offenders with indelible signs indicative of their crimes, in the five great offences, is both for giving publicity, thereby excluding the offender from all possible association with good persons, who can help him in a expiatory rites, and for driving him out of family and society, receiving no compassion (*nirdayā*) and dying. But if penances are done, after a crime, and if appropriate fines are paid, the offender need not be marked indelibly with appropriate figures indicative of his crimes. (Manu, p. 785). Simple banishment with his effects are indicated to the Brāhmaṇa for some offences, while for similar offences the non-Brāhmaṇa will have his property confiscated and then banished. None should speak to one who has slain a

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Brāhmaṇa (p. 786). Āpastamba (p. 786) allowed certain holy persons (*ācārya, ṛtvik, or snātaka*) to intercede to secure a remission of sentence. To prevent kings making money out of fines for crimes, the king is asked to throw fines or wealth obtained as punishment for great sins to throw it into water, as an offering to Varuṇa ('the lord of punishment, even over kings') or distribute it among learned Brāhmaṇas. Yama does not allow total confiscation of an offender's property and rules that a fourth of it must be left for the offender's descendants and dependants (p. 787).

Exposition of the principles of Punishment

A review of the principles underlying penal law is resumed by Lakṣmīdhara, after two sections dealing with tolls and ferry dues (*taraśulka*) and treasure trove (*nidhi*). It is natural that some attention to penalties should be brought in when dealing with the king's duty to maintain the system of castes and stages of life (*varṇāśramadharma*).

Daṇḍa is punishment, and the regulation of punishment is *daṇḍapraṇayana* is regulation (by rule) of punishment. Law and social order can be maintained only when those who go against both are brought to book. The aim of *daṇḍa* (punishment) is fourfold: prevention, deterrence, reformation and retribution. These are all implicit in the treatment of criminal law in Dharmaśāstra. A gradual change may be noticed in smṛtis from severely retributive types of punishment to preventive and reformative types. It obviously reflects the growth of settled social order. Penalties, which aim at publicity and ridicule of the criminal, like parading a criminal on the back of a donkey, with marks of his crime indelibly marked on his face, are obviously deterrent. In ordered society he who is hurt is not allowed to take the law into his own hands and attack the hurter, but the state takes up the matter either *suo moto* or on a complaint by either the police or the injured person. Smṛtis assume the deterioration in human nature with advance of *Kaliyuga*, and therefore make it the king's (*i. e.* the state's) duty discover perpetrators of crimes (by secret agents or the police) and punish them, in the interests of social order and security. The idea is expressed picturesquely. Punishment (*Daṇḍa*) is divinity, and the son self-born (*ātmaja*) of the Creator, filled with radiance and power. The King is identified with Daṇḍa (*sa rājā puruṣo* daṇḍaḥ). The figurative idea is developed. Daṇḍa watches over people, awake or asleep. Persons swerve not from their duties by fear of Daṇḍa. Daṇḍa is the means of social security, the upkeep of the regulations of *varṇa* and *āśrama*. The wise identify Daṇḍa and Dharma and regard them as identical (Manu, p. 794). A king must possess insight, knowledge, diligence and a sense of justice in order that he may administer Daṇḍa. He must have assistants to prevent offences, discover offenders and bring them for justice. The smṛtis exhort the king to rise to the height of his

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

moral stature in order that he may justify his claim to be 'an incarnation of Daṇḍa,' *i. e.* righteous punishment. A king who swerves from Dharma is struck down by Daṇḍa. Punishment, when inflicted justly, contributes to social security and happiness, but is destructive, when inflicted without judgment (p. 795). Failure to prevent or punish crime results in anarchy. A just king is in wisdom an incarnate 'preceptor of the gods' (Bṛhaspati), and in relentless impartiality in punishing a veritable god of death (Yama), says Angiras (p. 795). The administration of criminal law justly and wisely is like the performance by the king of numerous Vedic sacrifices (*yāga*), in spiritual result (Yājñavalkya, I, 359). *Just* punishment enhances a king's fame, and unjust destroys it. Neglect to exercise the power and duty ruins a king and the kingdom. If a criminal who must have been punished is allowed to escape, the king, as an expiation for his dereliction, must fast for a whole day, and his preceptor (who has to guide him) for three days (*Vasiṣṭha*, p. 796). Punishments must be graded. They must suit the offences as well as the conditions in which they were committed, such as being a first offence of the offender, or unintended. The punishments also should be graduated.

In a previous section Lakṣmīdhara mentioned the punishments prescribed for *six* categories of crimes, named by Nārada, *viz.* homicide, theft, violation of the chastity of the wives of other men and the two kinds of violence (*sāhasa*). It has already been noted that the administration of criminal justice is by the king on his own initiative, and not (necessarily) private complaints lodged in courts. Punishments are laid down for civil offences but they do not come within criminal law, but the standards of fine is the same for both classes, and is given in *Prakīrṇakam.*

Gradations of Fines

Fines are classed as three, the lowest called the first (*prathama*), the middle (*madhyama*) and the highest (*uttama*). The amounts indicating the limits in the three classes are given differently by different authorities. According to Śaṅkhalikhita the first ranges from 24 to 91 paṇas, the middle from 200 to 500, and the highest from 600 to 1000. Nārada gives them as not exceeding 24 paṇas, 200 paṇas and 1000 paṇas, the minimum for the highest being 500 (p. 806). Yājñavalkya gives highest 1080, as a maximum, half of it the middle, and half of the middle the lowest. Manu makes the three 250, 500 and 1000 respectively. The economic condition of the person fined has to be taken into consideration among the eleven points to be taken into account in deciding on punishments to be awarded. The other ten are the offender's *varṇa*, his age, past record, in the case of corporal punishment the place on which it is to be administered, the time of the offence and details of the offence to determine its exact nature. A first offender is to be treated more lightly than an old offender.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The punishment *rises* with the *varṇa* of the offender. The punishment for a Vaiśya, a Kṣatriya and a Brāhmaṇa are to be respectively twice, four times and eight times that for a Śūdra. It seems hard on the two highest varṇas as they were poorer than the Vaiśya. The implication is apparently that the Brāhmaṇa and the Kṣatriya should set up a higher standard of conduct than the other two varṇas, and it is enforced by the higher punishments to them if they offend. On the other hand there is the rule that in deciding on a penalty for an offender his economic condition should be taken into consideration. A Brāhmaṇa who is unable to pay his fine is expected to make up by labour, and if his fine is so high it will virtually mean serf labour for him. The old rule of Gautama (*infra.* p. 783) that the Brāhmaṇa should, among other exemptions, be exempt from fines seems to have changed later.

It may be presumed that the rates prescribed for the three classes of fines are immutable, and where the maxima and the minima are specified, there would presumably be discretion left to the judge to inflict a fine within the prescribed limits, after considering all circumstances. A solitary offender is to be punished according to the rules, but gangs of criminals will be punished by each member of the gang getting enhanced punishment, usually twice that for an individual criminal. Fines are not to be imposed on slaves, as they have no property.

Children, very aged folk, persons suffering from grave disease and women are usually exempt from the general rule of punishment, but a rich woman can be fined; and according to Kātyāyana (p. 803), a married woman can be made to pay a fine out of her *strīdhana*, while man can be beaten.

Immunities.

Nārada (p. 803) names the following as allowed to Brāhmaṇas without any liability to penalty: free access to the houses of others for collecting alms (*bhaikṣyahetoḥ*); freedom to collect fuel sticks for the sacred fire (*samit*); from other persons' property withont its being deemed theft, as also flowers, *kuśa* grass, water and the like needed for worship (*pūjā*); freedom to talk to women of other families without objection (*anākṣepa*); crossing ferries without having to pay tolls or ferry charges; precedence in being ferried over rivers; exemption from ferry dues for merchandize or goods carried by them. Śaṅkhalikhita (p. 804) add to the list these: collecting leaves for *pūjā* or religious rites, free access to holy places and shrines, (*daiva-tīrthābhigamanam*), carrying on roads weapons for self-defence, unresrticted right to seats, non-obstruction to continue what has been begun (*prastuteṣu anivāraṇam*), rcmaining in bad company suspicion free, gleanning grain from fields bordering roads, taking a seat before the king without being punished for discourtesy.

Except when they act against the king's interests, members of corpora-

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

tions or business men are free to act. A man's means of making a living, like the tools of a craftsman, the musical instruments and wardrobe of actors, ornaments, coats and clothes of 'public women' and weapons of soldiers cannot be taken away as punishment (p. 800). The intention is clear: impoverished persons are compelled to commit crimes for a livelihood and the State should not leave them penniless and bereft of making a livelihood by depriving them of their working equipment (Śaṅkhalikhita, p. 800).

This may be compared with section 60 of the Indian Code of Criminal Procedure.

Mitigation of Punishment

Self-defence is an effective answer to a charge of violence and even homicide. The rule against the slaying of a Brāhmaṇa is modified by making it justifiable for any one to kill a Brāhmaṇa, who has come manifestly with murderous intent, thus acting in self-defence. To reconcile this plea of self-defence with the laying of a Brāhmaṇa assailant, smṛtis have been at pains, as pointed-out in my article on *Ātatāyivadha*, to advise the attacked person to run away, and escape being killed. As already pointed out a Brāhmaṇa unable to pay fines, may commute it by his labour. Accident and hurting a person unintentionally or from sheer helplessness are to be considered in dealing with charges against a person, along with his past record (p. 797).

Partial or Total Mitigation of Punishment

A penalty imposed may be partially or wholly mitigated in some cases. Even one deserving a capital sentence may be let off on his paying a fine of a hundred gold coins, and one sentenced to mutilation for half this amount, and he who has been sentenced to lose his fingers for a quarter of the amount (Bṛhaspati, p. 801). Banishment, after forfeiture of all their property, may be accepted in lieu of a sentence, in the case of men of good families. A Brāhmaṇa guilty of a capital offence may be deterred from similar acts by imprisonment (p. 801). Banishment is the penalty for a Brāhmaṇa who is a perjurer or accepts wrong gifts (p. 802). Bhṛgu would impose the middle amercement in lieu of mutilation in cases in which the latter is the penalty prescribed.

Tolls and Ferry Dues (Taraśulka)

Manu (VIII, 404-405) indicates the standard rates of tolls payable (including ferry charges) at ferry stations, thus: a cart must pay a *paṇa*, a man with a load half-a-paṇa, an animal or a woman a quarter of a paṇa, a man without a load one-eighth of a paṇa. Carts with loads should pay *ad valorem*; men without loads and empties only a trifle.

Boat hire on rivers must be suited to distance and the time taken in transit

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

but for ships that ply on the sea standard rates for carrying men and goods are prescribed. A pregnant woman, an ascetic, a *vānaprastha* and students of the Vedas who are also Brāhmaṇas are free from ferry tolls. Medhātithi interprets this rule as making heterodox monks, *e. g.*, Buddhist or Jaina, liable to pay tolls. He who tries to evade a toll by swimming across the river is to pay a hundred times the toll. The following are free from taxes, and therefore of tolls: the King, a diseased and proectorless person, a young woman recently confined and her child, widows returning to their families after being widowed, virgins and messengers on errands of uregency (Vasiṣṭha, p. 790). A ferry or toll collector, who misappropriates the amounts collected, will be punished, as well as he who collects tolls or dues from persons who are exempt. In the last case, the amounts collected must be refunded. Damage done to goods in transit by the negligence of the boatman, or lost, must be made good by him, but the rule does not apply to cases of loss due to accident (Manu, VIII, 408).

Treasure Trove (Nidhi)

He who discovers buried treasure and establishes his right to it will be allowed to keep it, after paying the king from one-twelfth to one-sixth its value. He who makes a false claim to it will be fined one-eighth of its value. In regard to treasure found to be his, a Brāhmaṇa is free from paying the percentage due to the king in such cases. The discovery of treasure trove should be reported to the king. If it is proved to be his, he retains it or gets it back from the king, and not, if it is otherwise. Ownerless treasure goes to the king and the discoverer is paid one-sixth its value, but a Brāhmaṇa owing to his lawful duties is exempt from such a payment. Nārada holds the king to be the owner of all treasure trove (p. 792) and so notice of the discovery by ths finder is obligatory, as otherise the discoverer will be deemed a thief (and dealt with as such). Yājña-valkya while allowing a Brāhmaṇa who discovers buried treasure to keep it, allows Kṣatriya and Vaiśya finder to retain only half the treasure, the other half going to the king. If a king discovers buried treasure, he should give half of it to Brāhmaṇas, and retain the other half. A Vaiśya discoverer should give a fourth to the king, one half to Brāhmaṇas and retain a fourth. A Śūdra finder may retain one-sixth the found treasure, after giving the king and Brāhmaṇas five-twelfths each (Viṣṇu, p. 792). The king gets one-half of all ancient hoards, that are found.

Mines

Everything dug up from mines belongs to the king, and thus the state has a monopoly in mines. Kauṭilya asks the king to appoint a superintendent of mines. Manu will give the king one-half of all that a mine yields in metallic ore (VIII, 39, p. 793).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Group Names

In explanation of group names, Lakṣmīdhara (pp. 678-682) makes a citation from Kātyāyana (678-682): *Naigama* means a group of inhabitants of the same city. *Vrāta* means a troop of persons carrying weapons. *Pūga* means a group of merchants and the like. *Gaṇa* means a group of Brāhmaṇas. *Pāṣaṇḍāḥ* are ascetics who have forsaken their ascetic life. *Śilpinaḥ* means craftsmen. *Sangha* is the designation of a group of *ārhatas* (*i. e.* Buddhists). They are also named *Saugatāḥ*. *Gulma* is the name for a group of *caṇḍālas* and *śvapacāḥ* (cookers of dog meat). Bṛhaspati uses the term *vrata* to describe groups of all kinds. Persons born of unequal *varṇas* are termed *a-sajātīyāḥ*.

Standards of Measure and Money (*Mānasmjñā*)

Fines are stated in terms of various coins or measures. To elucidate them, Lakṣmīdhara has a small section (pp. 807-809). He cites Manu (VIII, 131-137), Yājñavalkya (I, 364), Viṣṇu (IV, 8-9), Bṛhaspati, Nārada and Kātyāyana. Vardhamāna's *Daṇḍaviveka* has summarised the available data (pp. vii-viii) more lucidly. Coins are of copper, silver or gold. The *paṇa* is a copper coin. *Māṣaka* is a silver coin. The *dīnāra* is a silver coin. *Niṣka* is a gold coin. Whenever a number is mentioned in regard to a fine, without description, it must be construed as of *paṇas*. Thus, to say "he should be fined a hundred" is "he should be fined a hundred *paṇas*. A *kārṣāpaṇa* equals sixteen *paṇas*. One-fourth a *paṇa* is a *kākinī*. A *dhānika* is equal to four *kārṣāpaṇas* or sixty-four *paṇas*.

When *māṣa* is stated as a coin, it means gold māṣa. A *māṣaka* is a silver coin. Coins are ingots of metal, going by weight.

A *gunjā* berry is equal in weight to two barley corns (*yava*) or twelve mustard seeds (*sarṣapa*). *Kṛṣṇala* is a black berry used as a weight, and weighs three *gunjā* berries (*raktika*). Sixteen *māṣas* of golds make a *suvarṇa*. In gold coins, sixteen *māṣas* or eighty *kṛṣṇalas* make a *suvarṇa*. Four *suvarṇas* make a gold *niṣka* or a *pala* of *gold*, and ten *palas* one *dharaṇa* of *gold*.

In silver, two *kṛṣṇalas* make one *māṣaka*, and sixteen silver *māṣakas* (or thirty-two silver *kṛṣṇalas*), make one *dharaṇa* of silver, also named *purāṇa*. Ten *dharaṇas* of silver make a *śatamāna* or 320 *kṛṣṇalas*.

Nārada states that a silver *kārṣapaṇa* is known in the South as a *raupya*.

Kātyāyana states that when a fine is mentioned in *māṣas*, silver *māṣas* are meant (p. 809), and so also if expressed as *kṛṣṇalas*.

Yājñavalkya (p. 808) states that a *pala* is equal to *four* or *five suvarṇas*.

Kātyāyana (p. 809) states that where a fine of fraction of a *māṣa* is prescribed, it should be taken as one *māṣa*.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Mixture of Varṇas

Manu has stated the position of the Brāhmaṇa as the first among the four *varṇas*, owing to his superiority of origin, his careful observance of rules of life (*niyamasya dhāraṇāt*) and the merit conferred by the *samskāras* he has undergone. The twice-born (*dvija*) are the Brāhmaṇa, the Kṣatriya and the Vaiśya as they are reborn by *samskāra*. The Śūdra forms the fourth *varṇa* and is so by birth alone, *i. e.* not raised by samskāras (p. 811), like *upanayana i. e.* initiation into Vedic study. *There is no fifth caste.* That is to say that last *varṇa* is residuary, and all who do not belong to the three other *varṇas* come under the fourth. Descent in normal and abnormal sex-unions, *anuloma* and *pratiloma* result in mixtures. The mixture of *varṇas* by sex-union creates new groups, and as *samskāras* are denied to many of them, these will have only the status of the Śūdra. Where the husband is of a higher *varṇa* than the wife, the children belong to the *anuloma* class; where the wife is of higher *varṇa* than her consort, the offspring will constitute the *pratiloma* class.

If the male in the union is a Brāhmaṇa three *anuloma* groups are possible, when the woman is one of the remaining three *varṇas*. Similarly, there will be two *anuloma* groups where the father is a Kṣatriya and the female partner a Vaiśya or Śūdra, and a Vaiśya husband of a Śūdra woman will create one anuloma group only. In all therefore there can be only *six anuloma* groups. As the unions are abnormal, Manu styles them as *apasada* or baseborn (X, 10). Children of a male of a higher *varṇa* and of a female of the next *varṇa* (in the traditional order) are called *anantara* (X, 14) "on account of the blemish (*i. e.* inferior status) of the mothers." The son of a father *two varṇas* above the mother is termed *ekāntara*, and the son of a father two steps higher than the mother is termed *dvyantara* (Nārada, p. 815). The terms are descriptive of the intervention of one, or two steps between father and mother, and are applied also to *pratiloma* (or "reverse" unions.) The son of a Brāhmaṇa woman by a Kṣatriya father is also termed *anantara*. The son of a Kṣatriya woman to a Śūdra is termed *dvyantara*, in the reverse order (Nārada, p. 816).

Pratiloma born persons are described by Viṣṇu as "despised by Āryas" (*ārya-vigarhitāḥ*), p. 817. The lowness or despicability is proportioned to the difference in step between the parents, being lower where the intervening group is one or two. *Pratiloma* births are described as due to infatuation (*moha*), by Paiṭhinisi (p. 818). Baudhāyana (p. 819) holds that those born from an intermixture of *varṇas* are *vrātyāḥ*, *i.e.* equal to outcasts. Manu declares (p. 824) that sons whom twice-born (*dvija*) men beget on wives of equal *varṇa*, *i.e.* their own *varṇa*, but who, by failing to discharge their sacred duties (*avratāḥ*), lose the right of initiation into *sāvitrī* (*i.e.* are not invested with the sacred thread in *upanayana*) are declared to be *vrātyāḥ*. Omission to discharge appointed duties

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

of *dvijāḥ* may be voluntary, and he who does so becomes a *vrātya*. Their children by women of their own natal *varṇa* will also be *vrātyaḥ* (Devala, p. 827) and must be excommunicated (*bahiṣkṛta*). This may be taken as an emphatic way of stating the obligatory nature of the religious duties imposed by their birth on the three higher *varṇas*.

In a famous passage Manu (p. 828) declares that through their omission to do enjoined religious acts (*kriyālopāt*) the following Kṣatriya born groups (*Kṣatriyajātayaḥ*) have sunk to the level (or status) of Śūdras: the Pauṇḍrakas, Coḍas, Dravidas (v. l. *Coḷa-Drāvidaḥ*), Kāmbojas, Yavanas, Śākas, Pāradas, Pahlavas, Chīnas, Kirātas, Dāradas and Khaśās. An Āryan's birth is revealed, says Manu by his actions, more than even by his appearance. Behaviour unworthy of Āryans, *e. g.* harshness, cruelty, and habitual neglect of prescribed duties (*niṣkriyātmatā*) reveal the real race of a person (p. 828) and his impure birth. Again, he says, that though twice-born persons may beget sons of equal *varṇa*, such sons, if they neglect their obligatory duties, are excluded from Sāvitrī and must be deemed Vrātyas. From such a '*vrātya*' sprung of Brāhmaṇa parents have come the Bhṛjjakaṇṭakas, the Āvantyas, Vāṭadhānas, Puṣpadhas, and Śaikhas (v. l. Śaiśava). From a Kṣatriya *vrātya* have sprung the Jhallas, the Mallas, the Licchavis, Naṭas, Khasas (v. l. Veśas) and Drāvidas. From a Vaiśya *vrātya* have sprung Sudhanvācāryas, Kāruṣas, Vijanamās, Maitras, and Sātvatas.

Sons born of parents of the same *varṇa* are *savarṇāḥ*. The term cannot be applied to persons born as mixed castes. The son of a father of a higher *varṇa* and a woman of the next lower one is classed by Uśanas (p. 814) along with the father. "The person born through a Brāhmaṇa father from a Kṣatriya mother is also a Brāhmaṇa." This dictum is interpreted by Lakṣmīdhara as meaning that he is higher (*utkṛṣṭa*) than a Kṣatriya but lower than a Brāhmaṇa (p. 814). Baudhāyana also declares that a son born of a Vaiśya woman to a Kṣatriya is a Kṣatriya. The view of Uśanas and Baudhāyana is opposed to that of Śaṅkha-likhita, who declare that from a Brāhmaṇa father on a Kṣatriya mother *only a Kṣatriya is born* (p. 814), and similarly when Kṣatriya procreates a son on a Vaiśya woman, and a Vaiśyan a Śūdra woman, the sons are of the *varṇa* of the mothers only.

It may be noted that such marriages (*sambandham*) have been widely in vogue in Keraḷa (Malabar) and the position taken there is that of Śaṅkhalikhita. The sons in such cases, if brought up in the families of fathers, behave like them, and are *almost* like their fathers, and eat with them in the same room, though in different rows (*paṅkti*).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Rise or Fall in Status (*Jātyutkṛṣṭa*, and *Apakṛṣṭa*)

Manu declares that if a woman born of a Brāhmaṇa father and a Śūdra mother bears children to a Brāhmaṇa or the two next *varṇas*, and her female descendants do likewise, they attain the status of the Brāhmaṇa etc. in the *seventh* generation; and conversely, they sink to the level of Śūdras if they act conversely (p. 825). For similar unions in other varṇas fewer generations of such marriage are held to raise the level of the sons. But in Kerala, where in royal and aristocratic families, the custom has been for the women to marry only the highest type of Brāhmaṇa, the Nambūdiri, the children (sons and daughters) though in habits and outlook are like the fathers, are still deemed to belong only to the mother's *varṇa*, though held to be better than common persons of that *varṇa*. The practice is now fading, except in royal families. In such cases, of consistent marriage of women with Brāhmaṇas or higher varṇas, the children are said to lose their varṇa in the 5th genera generation. Thus Baudhāyana (p. 825) states that children of *Niṣādas* on *Niṣāda* women lose their Śūdra status in the fifth generation (The *Niṣāda* is the son of Brāhmaṇa on a Śūdra woman, and is *anuloma* by birth).

Though allowed by some courts in India, marriages between Brāhmaṇas with Śūdra women is among the practices said to be interdicted as *kalivarjya*, to be given up in the Kaliyuga, *i. e.* our times. Similarly, only two types of sons (*aurasa* and *dattaka*) are allowed in Kaliyuga and the others are prohibited for our times. Nevertheless the smṛtis, which are the compositions of this *yuga* mention many types of sons, and Lakṣmīdhara has followed the authorities in dealing with them at length. It is noteworthy that in his work there is no mention of acts forbidden for Kaliyuga (*kalivarjyāḥ*). Neither Medhātithi nor Viśvarūpa make mention of them. The prohibited practices rest mostly on purāṇic authority, and though Lakṣmīdhara cites the great Purāṇas and even some the minor ones, his overlooking the prohibition may either indicate the inclusion of *kalivarjya* passages in purāṇas in late times, or his recognizing that *kalivarjya* customs might still be in vogue and will have to be considered, when they rest on high śāstraic authority.

Rise in status follows not only from the marriage of women of a *varṇa*, generation after generation, with men of a higher varṇa, but by strictly adopting the duties and ways of the superior *varṇa* by the offspring of such unions. This has been so in Kerala. Doing so raises the status of one of a lower *varṇa* in society, above that of his *varṇa*. Conversely, when a person changes his status or profession, he must logically change his *varṇa* also. An instance of it is found in South Indian history. Mayūra *Śarman*, a Brāhmaṇa (as the suffix attached to his name shows) called himself Mayūra *Varman* when he founded a kingdom and became the progenitor of the Kadamba dynasty. The famous story of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

the rebuke administered by Rāma Śāstri, the chief judge of Mahārāṣṭra, to the Peshwā Mādhavarāv I, when, for not recognizing him and hearing his report when the chief judge came to make it to the Peshwā, Mādhavarāv pleaded that he was lost in yogic meditation as a Brāhmaṇa should, that a ruler was no Brāhmaṇa proper and must follow the practices of Kṣatriyas, this principle is illustrated.

The many vicissitudes through which every part of India had to pass through the centuries must have made for mixture of varṇas, and mixture again of mixed castes with one another, whether *anuloma* or *pratiloma*, creating numerous subcastes, the members of which followed their own inclinations as regards duties and professions. The long lists cited by Lakṣmīdhara of such groups, *anuloma* and *pratiloma*, and of their professions (*karma*), on pp. 829 to 833, may have gone out of use atleast partially in his own days. Even the rules regarding the places of dwelling for caṇḍālas and their relegation to the duties of public executioners, and compulsion to live apart from villages outside their bounds, living like members of wild tribes, and acting as undertakers to carry corpses of persons without relations (p. 832) may have become modified. Their enunciation in the *nibandha* might be to indicate what may be done for them or persons like them in the kingdom. But even such persons are reclaimable by good acts. Thus, unselfish devotion to others may secure beatitude even to caṇḍālas. "Dying without expectation of reward in defence of Brāhmaṇas and cows, or in defence of women and children, even outcasts win beatitude" (Manu, p. 833). Duties are the same for all, from the caṇḍāla upwards. Lakṣmīdhara cites Devala in enunciating them: "living according to the rules of their caste (*jāti*); protection and conservation of all authority (*sarvapramāṇa*) and attachment to them: maintenance of dependants: avoidance of wrong acts—these are the duties of all from the lowest to the highest (*ācaṇḍāladharmaḥ*). The work ends with a citation from Devala and another from Manu enunciating as the summary of human duties these, *viz.*, abstention from injuring living creatures, truthfulness, abstention from unlawful appropriation of the goods of others, personal purity and self-control:

"A ruler's prosperity" declares Devala, "good name and happiness and sense of duty grow when he sees to it that all subjects, of all *varṇas*, cooperate in sustaining society, by following their appointed duties and functions."

This is an appropriate declaration to append to a digest on Vyavahāra.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

श्रीः

INDEX OF HALF VERSES

अ

अंशमंशं यवीयांसः,	मनु.,	६६१
अंघ्रिहीनं समं कृत्वा,	पिता.,	२२७
अकरः श्रोत्रियो राजा	वसि.,	७९०
अकल्यकालस्थविर,	कात्या.,	५५
अकल्यादीनपि शनैः,	,,	५६
अकामतः कामचारे,	याज्ञ.,	४६२
अकाममननुज्ञातं,	कात्या.,	२९४
अकारणे च विक्रोष्टा,	याज्ञ.,	५६०
अकुर्वन् स सदा दण्ड्यः,	कात्या.,	४२४
अकुर्वन् स्वामिने दाप्यो,	बृह.,	४६०
अकूटं कूटकं ब्रूते,	याज्ञ	५१५
अकृतः स विज्ञेयो,	मनुयमौ,	३५३
अकृतं तदपि प्राहुः,	नार.,	२७२
अकृता वा कृता वापि,	देव.,	७२५
अकृतोऽपि भवेत्साक्षी,	बृह.,	१०१
अकृत्रिममसंगूढं.	नार.,	२४१
अक्रमेण तु संगच्छन्,	,,	४०९
अक्रमोढा सुतश्चैव,	कात्या.,	६६९
अक्रमोढा सुतस्तृक्थी,	,,	६६९
अक्रियाकारिणश्चैव,	बृह.,	५०८
अक्रूरहृदयः शान्तः,	पिता.,	२३४
अक्रोधलोभाः शास्त्रज्ञाः,	बृह.,	२७
अक्षता च क्षता चैव,	याज्ञ.,	६४६
अक्षतायां क्षतायां वा,	,,	७२८
अक्षभङ्गे च यानस्य,	मनु.,	५०१
अक्षमां वाऽनवेक्षन्ती,	कात्या ,	६४७
अक्षमाला वसिष्ठेन,	मनु.,	६०९
अक्षवध्र शलाकाद्यैः,	नार.,	७६१
अक्षाः सबीजाः कुहकाः,	मनु.,	७६१
*अक्षार्धमेव,	विष्णु.,	८०८
अक्षेत्रे बीजमुत्सृष्टम्,	मनु.,	८२४
अगतस्यपि देयं स्यात्,	वृद्धमनु.,	४०७
*अगुप्तं गोपयेत्,	हारी.,	६२४
अगुप्तमङ्गसर्वस्वी,	मनु.,	५९०
अगुप्ते क्षत्रियावैश्ये,	,,	५८९
अगृहीते धने तत्र,	प्रजा.,	९७
अगृहीते समं दाप्यो,	याज्ञ.,	४०३
अग्नि शुश्रूषितो यत्र,	कात्या.,	६१३
अग्निं प्रजापतिं चेष्ट्वा,	जावा.,	७२७
अग्निदानां च ये लोका,	याज्ञ.,	१२५
अग्निदान् भक्तदांश्चैव,	मनु.,	५४८
अग्निर्जलं वा शूद्रस्य,	याज्ञ.,	२०४
अग्निवर्णं तु तच्चोरो,	बृह.,	२५३
अग्निवर्णं न्यसेत्पिण्डं,	याज्ञ.,	२२९
अग्निवर्णमयः पिण्डं,	नार.,	२२७
अग्निशिष्टां हि शुश्रूषां,	कात्या.,	६१२
अग्निहोत्रं त्रयो वेदाः,	श. लि.,	७४२
अग्नेः शिशिरहेमन्त,	पिता,	२०३
अग्नेर्विधिं प्रवक्ष्यामि,	बृह. (पिता.)	२२४
अग्नौ सुवर्णमक्षीणं,	याज्ञ.,	५२४
अगम्यागामिनः शास्ति,	नार.,	६००
अग्रं नवेभ्यः सस्येभ्यो,	,,	८०३
अघशंस्यात्मविक्रेतृ	,,	११०
अङ्कयित्वा भगाङ्केन,	बृह.,	५८५
अङ्गच्छेदी वियोज्यः स्यात्,	कात्या.,	८०२
अङ्गच्छेदे तदर्धं तु,	,,	८०१
अङ्गच्छेदार्हकस्त्वर्धं,	बृह.,	८०१
अङ्गहीनास्तु कर्तव्या,	याज्ञ.,	५२२
अङ्गादङ्गात्संभवसि,	बौधा.,	७२०
,,	श. लि.	७२०
अङ्गावपीडनायां च,	मनु.,	४९३
अङ्गावपीडने चैव,	बृह.,	४९३

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अङ्गुलीग्रन्थिभेदस्य,	मनु.,	५३२
अङ्गुल्योरेव वा छेदं	,,	५९७
अङ्गुष्ठाङ्गुलियोगेन,	पिता.,	२५२
,,	बृह.	,,
अचिरात्तं दुरात्मानं,	मनु.,	१८
अचौरश्चौरतां प्राप्तो,	नार.,	१४
अचौराद्दापितं द्रव्यं,	कात्या,	५४७
अचौरा अपि दृश्यन्ते,	नार.,	५४७
अच्छलेनैव चान्विच्छेत्,	मनु.,	३४६
अजडापोगण्डधनं,	गौत.,	१८७
*अजडापौगण्डधनं,	,,	१८९
अजशृङ्गनिभं श्यामं,	कात्या.,	२४१
अजातेष्वपि सस्येषु,	,,	४६४
अजातौ जातिकरणे,	याज्ञ.,	५२२
अजाविकं चैकशफं,	मनु.,	६७४
अजाविकं तु विषमं,	मनु.,	६७४
अजाविके तु संरुद्धे,	मनु. नार.,	४१७
*अजाविकेऽर्धत्रयोदशं,	श. लि.,	५२९
अजाविके सवत्से तु,	नार.,	४६६
अजेयत्वं लोकपङ्क्तिः,	बृह.,	१०
अज्ञातपितृको यस्तु,	नार.,	७२९
अज्ञातश्चास्मि तत्काले,	व्यास.,	६८
*अज्ञानतः यः परद्रव्यं,	विष्णु.,	३५४
अज्ञानतिमिरोपेतान्,	बृह.,	३३
अज्ञाननाशितं चैव,	कात्या.,	३४९
अज्ञानाज्ज्ञानपूर्वं तु,	मनु.,	३५२
अज्ञानाद्द्वे शते पूर्णे,	,,	१४१
अज्ञानाद्बालभावाच्च,	,,	१४१
अज्ञानोक्तौ दण्डयित्वा,	कात्या.,	४४६
अज्ञानौपधिमन्त्रस्तु,	बृह.,	५२०
अज्येष्ठवृत्तिर्यस्तु स्यात्,	मनु.,	६५०
अतः क्रिया सदा प्रोक्ता,	कात्या.,	८७
अतः परं प्रवक्ष्यामि,	नार.,	२२५
,,	,,	२४०
,,	,,	१४५
अतः पुत्रेण जातेण,	,,	३१३
अतः प्रत्यक्षमार्गेण,	,,	१४
*अत ऊर्ध्वं रिक्थभागः	श. लि.,	६४९
अत ऊर्ध्वं सकुल्यः स्यात्,	मनु.,	७४८
अतथ्यं तथ्य भावेन,	कात्या.,	१६९
अतथ्यं श्रावितं राजा,	,,	४८४
अतथ्यान्यपि तथ्यानि,	महाभार.,	१५
अतस्तद्विपरीतेन,	बृह.,	६६६
अतस्तान्घातयेद्राजा,	वृद्धः,	५४१
अतस्त्वं दर्शयात्मानं,	पिता,	२३७
अतिक्रान्ते सप्तरात्रे,	बृह.,	७३
अतिक्रामन्ति ये पापाः,	वृद्धमनु.,	४५६
अतिक्रामन्देशकालौ,	मनु.,	३२८
अतिक्रामेत्प्रमत्तं या,	,,	६१५
अतीतायामप्रजसि,	,,	६९०
अतोऽन्तरा धनं दत्वा,	व्यास,	२९८
अतोऽन्यगमने स्त्रीणां,	नार.,	६४२
अतोऽन्यथांशभाजस्तु	,,	७५५
अतोऽन्यथा क्लेशभाक् स्यात्,	नार.,	४५८
अतोऽन्यथा च प्रहरन्,	मनु.,	४९४
अतोऽन्यथा प्रवृत्तस्तु,	यम.,	४९४
अतोऽन्यथा भावनीयाः,	व्यास.,	१२२
अतोऽन्यथा वर्तमानः,	नार.,	६४०
अतोऽन्यथा वर्तमानो,	मनु.,	५२४
अतोऽन्येन प्रकारेण,	कात्या.,	५८२
अतोऽन्येषु तु कार्येषु,	,,	२१२
अतोऽन्येषु विवादेषु,	,,	१४४
अतोऽन्यैर्यत्कृतं कार्यं,	,,	२८
अतोऽर्वाक् पण्यदोषस्तु,	बृह.,	४३५
अत्यारातपरकुड्यस्य,	,,	४५३
*अत्र च प्रणष्टस्वामिकद्रव्ये,	बौधा.,	३६३
अत्राहममुकः साक्षी,	याज्ञ.,	१५५
अथ कार्यविपत्तिस्तु,	कात्या.,	३४८
*अथ चेच्छूद्रा,	विष्णु.,	६१२
अथ चेत्प्रतिभूर्नास्ति,	कात्या.,	५७
अथ देवविसंवादात्,	,,	२४७
*अथ द्वादश पुत्रा,	विष्णु,	७१९

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*अथ घटः, चतुर्हस्तोच्छ्रितो	,,	२१४
अथ पञ्चत्वमापन्नो,	कात्या.,	१६८
अथ प्रागेव दत्ता स्यात्,	,,	३७९
अथ पुत्रस्य पौत्रेण,	श. ल. विष्णु, वसि. हारी.,	७४२
*अथ ब्राह्मणस्य क्षत्रि.,	विष्णु,	७००
,, ब्राह्म,	,,	६९९
*अथ ब्राह्मणस्य	,,	७००
*अथ भ्रातॄणां दायविभागः,	वसि.,	६६३
अथ मूलमनाहार्य,	मनु.,	३५२
*अथार्त्विजि वृत्ते,	श. लि.,	३६६
*अथ लेख्यं (त्रि)विधम्	विष्णु.,	१५३
अथवा कालनियमो,	नार.,	१०४
अथवा कियतो राज्ञे,	,, ,	७६४
अथवा बन्धनं रज्ज्वा,	यम,	५७३
अथवा शुद्धभावेषु,	पिता,	२२९
अथ विंशतिवर्षाणि,	कात्या,	१७१
*अथवैकपिण्डे,	हारी.,	७२३
अथ शक्तिविहीनस्स्यात्,	नार.,	३२७
*अथ शपथक्रिया,	विष्णु.,	१९८
*अथ शूद्रापुत्रावुभौ,	,,	७००
अथ संग्रामशीलानां,	ब्रह्मपु.,	७३६
अथ सर्पेण वा दष्टो,	नार.,	४६८
अथ स्वहस्तेनारूढः,	कात्या.,	१०४
*अथ हास्यवेदमुपशृण्वन्,	गौत.,	४८१
*अथादायादबन्धूनां,	वसि.,	७१३
*अथाप्युदाहरन्ति,	वौधा.,	७२०
,,	वसि.,	७२९
अथाजाविकवत्सानां,	कात्या.,	४५८
अथावेद्य प्रयुक्तस्तु,	,,	४६४
*अथैकपुत्रा ब्राह्मणस्य,	विष्णु.,	७००
*अथोत्तमर्णोऽधमर्णकात्,	,,	२८१
अथोपगमयेदेनं,	नार.,	३९१
अदग्धं तं विदुर्देवाः,	कात्या.,	२३२
अदण्ड्यं दण्डयन् राजा.,	मनु.,	७९६
अदण्ड्याः काणकूटाश्च,	उशना,	४६९
अदण्ड्यागन्तुका गौश्च,	,,	,,
अदण्ड्याश्चोत्सवे गौश्च,	,,	,,
अदण्ड्या हस्तिनोऽश्वाश्च,	,,	,,
अदण्ड्यो मुच्यते राज्ञा,	मनु.,	३५२
*अदण्ड्यौ मातापितरौ,	श. लि.,	७८०
अदत्तं तु भयक्रोध,	नार.,	३७८
अदत्तत्यक्तविक्रीतं,	कात्या.,	३५३
अदत्तायां तु यो जातः,	ब्रह्म. पु.,	७२९
अदत्तेऽन्यत्र समयात्,	नार.,	४३४
अदत्तेऽर्थेऽखिले बन्धं,	बृह.,	२९५
अदत्वा तु मृते दाप्यः,	कात्या.,	३८०
अददत्कारयित्वा तु,	नार.,	४०७
अदद्याद्याच्यमानस्तु,	,,	३३६
अदर्शयन् स तं तस्य,	मनु.,	३०६
अदर्शयित्वा तत्रैव,	,,	३२८
अदातरि पुनर्दत्ता,	,,	३०६
अदास इति चोक्त्वा तु,	नार.,	३९३
अदापकं तु ब्रह्मस्वं,	देव.,	७५१
अदुष्टं चर्त्विजं याज्यो,	नार.,	३६८
अदुष्टत्यक्तदारस्य,	नार., कात्या.,	५८२
अदुष्टमेव काले तु,	कात्या.,	४३५
अदुष्टां लभते त्यक्तुं,	देव.,	६१६
अदुष्टान् दूषयन्वादी,	बृह.,	१२०
अदुष्टास्ते तु यद्ब्रूयुः	,,	१९२
,,	,,	४४७
अदूषितं च स्पष्टं च,	कात्या.,	१६९
अदूषितानां द्रव्याणां,	मनु.,	५६५
अदृष्टाश्रावितं लेख्यं,	व्यास.,	१७४
अदेयमथ देयं च,	नार.,	३७३
अदेयादिक्रमाख्यातं,	बृह.,	३८२
अदेयान्याहुराचार्या,	नार.,	३७४
अदेशं यश्च दिशति,	मनु.,	८०
अदेशकालदत्तानि,	बृह., कात्या.,	२१२
अदेशकालदृष्टत्वात्,	नार.,	५४३
अदेशकालसंभाषं,	याज्ञ.,	५८०
अदेशकालसंभाषा,	व्यास.,	५७७

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अद्भ्यश्चाग्निरभूत्,	नार.,	२३७
अद्यात्काकः पुरोडाशं,	मनु.,	७९५
अद्रव्यां मृतपत्नीं तु,	मत्स्यपु.,	५९४
अद्वेषलोभाद्यद्ब्रूयुः,	बृह.,	८५
अधनस्य...पुत्रस्य,	नार.,	३१९
अधनास्त्रय एवोक्ता,	नार.,	३९३
अधमोत्तममध्यानां.	कात्या,	४६९
अधमो भारवाहः स्यात्,	बृह.,	३८६
अधरीकृत्य तत्पत्रं,	व्यास,	९६
*अधर्मचर्यया	आप.,	८२६
अधर्मज्ञान्यदा राजा,	कात्या.,	३४
अधमर्णार्थं सिद्ध्यर्थं,	मनु.,	३३१
अधर्मतः प्रवृत्तं तु,	कात्या,	३५
अधर्मदण्डनं लोके,	याज्ञ,	७९६
*अधर्मस्य तद्द्वारम्,	संवर्तः,	१७२
अधर्मो नृपतेर्दृष्टो,	मनु.,	७९६
अधस्ता प्रहर्तव्यं,	यम,	४९४
अधार्मिकं त्रिभिर्न्यायैः,	मनु.,	७८२
अधिकांश्छादयेदर्थान्,	कात्या.	६३
अधिकारोऽभियुक्तस्य,	,,	७५
अधिष्ठाता ऋणं दाप्यः,	बृह.,	३१७
*अधिष्ठानान्निर्हारः,	वसि.,	५१८
अधोगतिर्न शुद्ध्येत,	व्यास.	२२३
*अधोवर्णानामुत्तम,	हारी.,	४९०
अध्यक्षः सभ्यसहितः,	बृह., कात्या..	१०१
अध्याग्न्यध्याहवनिकं,	नार.,	६९३
,,	मनु.,	,,
*अध्यर्धाः स्त्रियः	वसि.,	७८८
अध्यासनात्समारभ्य,	बृह.,	१७८
अध्याहवनिकं नाम,	कात्या.,	६९४
अध्वरेषु यथाऽध्वर्युः,	पिता.,	२१३
अनंशौ क्लीबपतितौ,	मनु.,	६६६
अनन्तरः स्मृतः पुत्रः,	नार.,	८१५
अनन्तरः स्मृतः सूतो	,,	८१६
अनन्तरासु जातायां,	मनु.,	८१२
*अनन्ताः पुत्रिणो,	वसि.	७४३
अनपत्यस्य धर्मोऽयम्,	बृह.,	७५५
अनपत्यस्य पुत्रस्य,	मनु.,	७४८
अनपत्यस्य शुश्रूषुः,	,,	७०४
अनभिज्ञो जितो मोच्यो,	कात्या.,	७६७
अनयन् भारयित्वा तु,	नार.,	४०७
अनयन् वाहकोऽप्येवं,	,,	४०७
अनर्थशीलां सततं,	,,	६१६
अनर्थित्वान्मनुष्याणां,	महाभार.,	६०७
अनवस्था भवेद्दोषः,	व्यास.,	१२१
अनाकारितमप्यूर्ध्वं,	नार.,	२८७
अनाकालभृतस्तद्वत्,	,,	३८७
अनाकाले भृतो दासात्,	,,	३९१
अनाक्षेपः परेभ्यश्च,	,,	८०३
अनाख्यातं व्यवहितं,	बृह.,	३३८
अनागमं तु यद्भुक्तं,	यम.,	१३
अनागमं तु यो भुङ्क्ते,	नार.,	१८५
,,	यम,	१४
अनागमेन भुक्तं यत्.	नार..	१८४
अनाच्छेद्यकरास्तेभ्यः,	बृह.,	४१९
अनाच्छेद्यमनाहार्यं	,,	१५४
,,	व्यास,	१५७
अनाथास्ते तु निर्दिष्टाः,	कात्या.,	८००
अनादेयास्तु ते सर्वे,	बृह.,	४८
अनादेयो भवेद्वादो,	बृह., नार.,	५०
अनापदिस्थः शक्तः सन्,	कात्या.,	३९९
अनापृच्छ्य तु गृह्णानो,	शं. लि.	५३८
अनाम्नातानि कार्याणि,	बृह.	७७५
अनार्यता निष्ठुरता,	मनु.,	८२८
अनार्यमार्यकर्माणम्,	,,	८२६
अनार्यायां समुत्पन्नो,	,,	८२३
अनावृतं चेत्तन्नाशे,	नार.,	४६२
अनावेद्य तु राज्ञे यः,	बृह.,	३३०
अनाश्रित्य पितृद्रव्यं,	व्यास.,	६७६
अनिच्छतः प्राभवत्वात्,	मनु.,	३९८
अनिच्छन् शुल्कदाताऽपि,	नार.,	४०८
अनिच्छन्तमभूमिज्ञं,	व्यास.,	५२०

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अनिच्छन्ती तु या भुक्ता,	बृह ,	५९४
अनिच्छन्त्या यत्क्रियते,	,,	५७७
अनिन्द्येषु विवाहेषु	याज्ञ.,	८७३
अनियम्यांशकर्तॄणां,	कात्या,	३७२
अनियुक्तासुतश्चैव,	मनु.,	७४४
अनिर्णीते विवादे तु,	बृह.,	७६
अनिर्दशाहां गां सूतां,	मनु ,	४६८
अनिर्दिष्टं च निर्दिष्टं,	कात्या,	३०२
अनिर्दिष्टं तु सौवर्णं	,,	८०९
अनिर्दिष्टस्तु यो राज्ञा,	नार.,	७६६
अनिर्दिष्टस्तु साक्षित्वे,	,,	११४
अनिर्दिष्टाश्च ये कुर्युः	कात्या.,	३१
अनिर्दिष्टो वार्यमाणः	बृह.,	३६०
अनिवृत्ते तु यद्यर्थे,	कात्या,	३९
अनिवृत्ते सपिण्डत्वे,	बृह.,	१८९
*अनिवेदितप्रवेशे,	श. लि.,	५८६
अनिवेदितविज्ञातं,	याज्ञ.,	७९२
*अनिवेदितविज्ञातस्य,	विष्णु.,	७९३
अनिवेद्य तु यो राज्ञे,	नार.,	८२
अनिवेद्य नृपे दण्ड्यः	याज्ञ.,	३५७
अनिश्चित्य भृतिं यस्तु,	याज्ञ.,	४०१
अनिषिद्धा यथा कालं,	कात्या,	४५५
अनिषेद्धा क्षयो यस्य,	,,	५७४
अनीशः पूर्वजे पित्र्ये,	बृह.,	७०५
,,	,,	७०६
अनुकुर्यादनुब्रूयात् ,	कात्या,	४७१
अनुकूलामवाग्दुष्टां,	नार.,	६१५
*अनुज्ञानं वा,	गौत.,	७७८
अनुक्तं तत्र यो ब्रूयात्,	कात्या,	७३
*अनुक्तद्रव्याणामपहर्ता,	विष्णु.,	५३७
अनुद्विग्नेन चित्तेन,	कात्या.,	१३६
अनुपघ्नन् पितृद्रव्यं,	मनु., वि.,	६७६
अनुपस्थापयन्मूलं,	कात्या.,	३५६
अनुभावी तु यः कश्चित्,	मनु.,	११७
अनुभूय सुदुःखांस्तान्,	नार.,	१३४
अनुमानं च द्विविधं,	बृह.,	९२
अनुमानं विदुर्हेतुः,	व्यास.,	२५८
अनुमानं सद्य एव,	बृह.,	१८२
अनुमानाद्वरः साक्षी,	,,	१८१
अनुमानेन निर्णीतं,	,,	२५९
अनुमानेन सभ्रान्ते,	,,	९४
अनुमार्गेण कार्येषु,	कात्या,	३३९
*अनुलोमाः	गौत.,	८१५
*अनुलोमाश्चत्वारः,	देव.,	८११
अनुशास्य च विश्वास्यः	नार.,	४९४
अनुशास्य स गुरुणा,	नार.,	४९४
अनुशिष्टौ विसर्गे च,	नार.,	२७५
अनुसृत्य तु गृह्णीयात्,	,,	५१०
*अनूढायाः कन्यायाः,	विष्णु.,	६७१
अनृतं तु वदन् दाप्यः,	मनु.,	७९१
अनृतस्यापवादैश्च,	नार.,	१२६
अनृतस्यैनसस्तस्य,	मनु.,	१४७
अनृताख्यानशीलानां,	कात्या,	४८४
*अनृताभिशंसने,	हारी.,	४८०
अनृतावृतुकाले तु,	मनु.,	६२७
अनृतेन तु युज्येत,	यम.,	२५७
अनेकदोषदुष्टेऽपि,	कात्या,	६३८
अनेकधा कृताः पुत्राः,	बृह.,	६४४
अनेकधात्वभिहिता,	,,	३८२
अनेकपदसंकीर्णः,	कात्या,	४९
अनेकपितृकाणां तु,	याज्ञ.,	६६२
* ,,	विष्णु.,	७०९
अनेकानि सहस्राणि,	मनु.,	६३७
अनेकार्थाभियुक्तेन,	नार.,	२६५
अनेकार्थाभियोगेऽपि,	कात्या.,	३१०
अनेन कर्मणा नैते,	बृह..	२१
अनेन क्रमयोगेन,	मनु.,	३६६
*अनेन क्रमेणान्य,	विष्णु,	७१०
अनेन तु विधानेन,	मनु.,	७२६
अनेन नारीवृत्तेन,	,,	६२९
अनेन विधिनाख्यात,	याज्ञ ,	३६४
अनेन विधिना जातः,	,,	६४१

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अनेन विधिना ज्ञेयं, कात्या, २४१
अनेन विधिना दत्तं, ,, ३७८
अनेन विधिना यत्तु, ,, ७७४
अनेन विधिना राजा, मनु, ७६९
अनेन विधिना लेख्यं, कात्या. १६०
,, व्यास, १५८
अनेन विधिना शास्यः, मनु., ३५२
अनेन सर्वपालानां, नार., ४१७
अनेनासाविदं प्रोक्तं, ,, २२८
अन्तःप्रच्छन्नपापानां, हारीः, ७७७
अन्तरं तु तयोर्हस्तौ, पिता., २१४
अन्तरा पतिते पिण्डे, याज्ञ , २३१
*अन्तरालाः षट् , देव., ८१२
अन्तराला भवन्त्येवम् , ,, ८२०
अन्तरिक्षगतांश्चैव, मनु., ७९५
अन्तरे तु तयोर्यः स्यात् , याज्ञ., ५६३
अन्तर्गतजलं सम्यक् , पिता , २३८
अन्तर्गृहे बहिर्ग्रामात् , बृह., ३५५
अन्तर्वेश्मनि रात्रौ वा, कात्या., ११७
अन्तर्वेश्मन्यरण्ये वा, बृह., ४९५
,, मनु., ११७
अन्तर्हितं हरन् शुद्धः, वृद्ध , २३३
अन्तिमा स्वैरिणीनां या, नार., ३१९
*अन्त्यवृद्धौ प्रविष्टायां, विष्णु., २८६
अन्त्याभिगमने त्वङ्क्यः, याज्ञ , ५८९
अन्धोऽचिकित्स्यरोगाद्या, ,, ६६७
अन्धो मत्स्यानिवाश्नाति, नार., हारी., ३४
,, मनु., १३२
अन्नपानमहादानैः, नार., ५४६
अन्नमेषां पराधीनं, मनु., ८३२
अन्यं संश्रावयेत्तं तु, बृह., १००
अन्यक्षेत्रेषु जातानां, कात्या., ४५७
अन्यग्रामात्समाश्रित्य, व्यास., ४५०
अन्यत्र ब्राह्मणान् किन्तु, नार., ७५१
अन्यत्र रजकव्याध, नार., ३१७
*अन्यत्र वणिक्प्रव्रजित, श. लि., ६२२
अन्यत्र श्रावितं यत्स्यात्, नार., ११५
अन्यत्र स्वामिसन्देशात् ,, २७२
*अन्यत्रानुज्ञानाद्धर्तुः, वसि., ७३१
अन्यथा कारिता वृद्धिः, कात्या., २८३
अन्यथा क्रियते यत्र, बृह., ७७१
अन्यथा तुल्यदोषः स्यात्, कात्या., ४८४
अन्यथा न प्रकुर्वीत, ,, ३७५
अन्यथा न भवेल्लाभो, बृह., ४५०
अन्यथा न विशुद्धः स्यात्, पिता,नार., २३९
अन्यथा नैव कर्तव्यम्, कात्या., ३८
अन्यथा बाधनं यत्र, ,, २६२
अन्यथा मूलतः कार्यं, ,, १६९
अन्यथा वादिनो यस्य, याज्ञ., १५०
अन्यमुद्दिश्य यो वेश्यां, मत्स्यपु., ४०९
*अन्यवर्णस्त्रीजा, शं. लि., ७००
*अन्यवर्णस्त्रीजातानां, ,, ,,
अन्यवादी क्रियाद्वेषी, नार., ८१
अन्यसंज्ञानुयोगी च, कात्या., ४७३
अन्यस्य भुञ्जतः पश्चात्, बृह., १८८
अन्यस्मिन् हि नियुञ्जाना, मनु., ६४२
अन्यहस्तात्परिभ्रष्टं, कात्या., ५४७
अन्यहस्तेन विक्रीतं, याज्ञ. ४३२
अन्याक्षरनिवेशेन, नार., ६१
अन्यापदेशवादी च, कात्या., ४७३
अन्ययतो यियासन्तं, ,, ३५
अन्यायवादिनः सभ्याः बृह. ३९
,, ,, ५२१
अन्यायेन तु यद्भुक्तं नार., १७९
अन्यायेन पुनर्ग्राम, बृह., ४८
अन्यायोपार्जितं न्यस्तं, कात्या, ८०६
अन्यायोपात्तवित्तत्वात्, वृद्ध., ५४१
अन्यार्थः स्वार्थहीनश्च, बृह., ४९
अन्यार्थमर्थहीनं च, नार., ६१
अन्यूनं चेन्निगदितं, व्यास., १६०
अन्येन हारयेद्द्रव्यम् , कात्या., २०७
अन्येन हि कृतः साक्षी, ,, ११६

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अन्येऽपि शङ्कया ग्राह्या,	याज्ञ.,	५४४
अन्ये पुनरानिर्दिष्टाः,	नार-कात्या.,	९९
अन्येषामेवमादीनां,	मनु.,	५३५
अन्येषां लग्नकोपेतं,	बृह.,	३५९
अन्येष्वसद्व्यवादेषु,	,,	७५
अन्यैर्वापि व्यभीचारैः,	नार ,	५७८
अन्यैश्च विविधैर्दोषैः,	,,	५७८
अन्यैस्तु साक्षिभिः साध्ये,	व्यास;	१२१
अन्योदर्यस्तु संसृष्टी,	याज्ञ ,	७५७
अन्योन्यं त्यजतो रागः	नार.,	६१६
अन्योन्यं परिगृहीताः,	बृह.,	७६१
अन्योन्यचक्षूरागेण,	,,	५७७
अन्योन्यव्यतिषक्ताश्च,	मनु-विष्णु ,	८२०
अन्योन्यस्याव्यभिचारो,	मनु.,	६१३
अन्योन्यापहृतं द्रव्यं,	कात्या.,	६९५
अन्यो वाऽसति दायादे,	नार.,	३६१
अन्वाधेयं तदुक्तं तु,	कात्या.,	६९४
अन्वाधेयं च यद्दत्तं,	मनु.,	६८८
अन्वारूढा जीवन्ती वा,	बृह.,	५३५
अन्वाहितं च निक्षेपः,	दक्ष.,	३७४
अन्वाहितं याचितकं,	नार.,	३७३
अन्वाहितं हृतं न्यस्तं,	नार.,	१८५
अन्वाहितादि वाहृत्य,	बृह.,	३२५
अन्वाहिते याचितके,	,,	३४७
अपकर्षन्ति तद्द्रव्यं,	व्यास.,	५२०
अपकारक्रियायुक्ता,	कात्या ,	६८७
अपकारक्षमो यश्च,	,,	३०९
अपत्यं जडस्य भागार्हम्,	गौत.,	६६९
अपत्यं धर्मकार्याणि,	मनु.,	६०९
अपत्यलोभाद्या तु स्त्री,	,,	६३७
अपथ्या तु भवेत्पश्चात्,	दक्ष.,	६०६
अपदेशैश्च संन्यस्य,	मनु.,	३४६
अपदिश्योपदेशं च,	मनु.,	८०
*अपध्वंसजाः,	मेधाति.,	८३०
अपपात्राश्च कर्तव्याः,	मनु.,	८३२
*अपपात्रितस्य रिक्थ.,	शं-लि.,	६६६
अपराधानुपूर्वेण,	बृह.,	१९८
*अपराधानुरूपं च,	विष्णु.,	७७९
अपराधानुरूपश्च,	बृह.,	२६५
*अपराधेषु चैनं,	आप.,	४९५
अपराधेषु नियतम्,	कात्या.,	७९५
अपरेभ्यस्त्रयस्त्रिभ्यो,	नार.,	८१५
*अपविद्धः पञ्च,	वसि.,	७३३
अपविद्धः सहोढश्च,	यम.,	७१४
*अपविद्धः सहोढो,	शं-लि.,	७१२
अपविद्धश्च ये पुत्राः,	ब्रह्मपु.,	७३६
*अपविद्धस्त्वेक्ता,	विष्णु.,	७३३
अपह्नवे तद्द्विगुणं,	मनु.,	३३३
अपह्नवेऽधमर्णस्य,	,,	८८
अपाङ्गप्रेक्षणं हास्यं,	बृह.,	५७८
,,	व्यास.,	५७७
अपात्रे पात्रमित्युक्ते,	नार.,	३८०
अपितान् घातयेद्राजा,	नार.,	४९८
अपित्र्यं तद्धनं प्राप्तं,	कात्या.,	६६९
अपिवस्त्रान्नदातॄणां,	ब्रह्मपु.	७३६
*अपीडयो हि,	शं-लि.,	७८४
अपुत्रकस्य कन्या स्वा,	देव.,	६७०
*अपुत्रधनं पत्न्य.,	विष्णु.,	७४८
*अपुत्ररिक्थस्य,	,,	७०३
*अपुत्रस्य धनं,	विष्णु.,	७५०
*अपुत्रस्य स्वर्यातस्य,	पैठी.,	७४८
अपुत्रां गुर्वनुज्ञातो,	याज्ञ.,	६४७
अपुत्रा चेत्समूढा तु,	बृह.,	६८८
अपुत्रा प्राप्नुयात्स्वर्गं,	यम.,	६३८
अपुत्रायां मृतायां तु,	मनु.,	६९१
अपुत्रा योषितश्चैव,	याज्ञ.,	६६८
अपुत्रा शयनं भर्तुः,	कात्या.,	६८५
,,	बृ-मनु.,	७४५
,,	,,	७४९
अपुत्रेण च या कन्या,	ब्रह्मपु.,	७२७
अपुत्रेण परक्षेत्रे,	बौधा.,	७२१
अपुत्रेण सुतः कार्यो,	बृह.,	७४३

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अपुत्रोऽनेन विधिना, मनु., ७२६
अपुर्णे तु प्रकुर्यातां, बृह., २९९
अपृष्टाः सत्यवचने, ,, १४४
अप्यन्योन्यं प्रवर्तन्ते, महाभा., ६०७
अप्रकाशस्तु विज्ञेया, नार., ५०९
अप्रकाशात् साक्षियुक्तं, व्यास., १७२
अप्रगल्भजडोन्मत्त, बृह., ७५
अप्रगल्भभयार्तानां, ,, १७४
अप्रजां दशमे वर्षे, बौधा, ६१७
अप्रजायां हरेद्भर्ता, देव., ६९१
अप्रजायामतीतायां, याज्ञ., ६९१
*अप्रज्ञायमानं वित्तं, वसि., ७९१
अप्रत्ता दुहिता यस्य, ,, ७२९
अप्रत्यक्षं च यद्भुक्तं, नार., १८५
अप्रत्ययोदयश्च स्यात्, बृह., ३६
अप्रपन्नापि सा दाप्या, कात्या., ३१८
अप्रमत्ता रक्षतु तम्, मनु., ६०३
*अप्रमत्ता रक्षथ तन्तुमेतं, आप., ७३७
अप्रमोदात्पुनः पुत्रः, मनु., ६१३
अप्रयच्छन् पिताकाले, बृह., ६०४
अप्रयच्छंस्तथा शुल्कं, नार., ४०९
अप्रवृत्तं कृतं यत्र, कात्या., २२
जप्रवृत्तौ स्मृतः काल, नार., ६४२
अप्रसिद्धं पुरद्विष्टं, बृह., ५१
अप्रसिद्धं सदोषं च, ,, ४८
अप्रसूता तु चत्वारि, नार., ६४१
अप्राणिभिर्यत्क्रियते, मनु., ७६१
अप्राप्तव्यवहारं च, याज्ञ., ५६९
अप्राप्तव्यवहारश्च, नार., ५४
,, ,, ३१३
अप्राप्तेऽर्थे क्रियाकारे, कात्या., ४३१
अप्राप्ते वा स काले तु, ,, ३४८
अप्रियस्य तु यो वक्ता, ,, ५६९
अप्रियोक्तिस्ताडनं च बृह., ४७२
अप्सु प्रवेश्य तद्दण्डं, मनु., ७८७
अप्सु प्रवेश्य पुरुषं, बृह., २३५
अप्सु प्रवेशने यस्य, कात्या., २३९
अप्सु भूमिवदित्याहुः, मनु., १३३
अबन्धलग्नकं चैव, व्यास, ७७४
अबान्धवं शवं चैव, मनु; ८३२
अबीजकमपि क्षेत्रं, ,, ८२४
अबीजविक्रयी यश्च, ,, ८२४
*अबुद्धिपूर्वमलंकृतो युवा, आपस्त; ६८७
अब्जेषु चैव रत्नेषु, मनु; १३३
अब्दमासतदर्धाहो, व्यास; ७६८
अब्राह्मणः संग्रहणे, मनु; ५८४
*अब्राह्मणस्य प्रणष्टस्वामिकं, बौधा; ३६३
*अब्राह्मणस्य शारीरो, ,, ५९०
अब्रुवन् विब्रुवन्वापि, मनु; ३५
अब्रुवन् हि नरः साक्ष्यं, याज्ञ; ७४३
अभक्ष्यमथ चापेयं, मनु, ५६४
अभक्ष्यभक्षणे चैव, कात्या, ७५
अभक्ष्यस्याविक्रेयस्य, विष्णु; ५६६
अभक्ष्यापेयकथनं, बृह; ४७३
*अभक्ष्येण ब्राह्मणं, विष्णु, ५६३
अभयस्य हि यो दाता, मनु., ५११
अभावयन् दमं दाप्य; व्यास, २१२
अभावे ज्ञातयस्तेषां, याज्ञ. ६०२
अभावे दुहितॄणां च, नार., ७५७
अभावे बीजिनो माता, ,, २७५
अभावेऽर्थहरा ज्ञेया, कात्या. ७५७
अभिगन्तास्मि भगिनीं, याज्ञ., ४७६
अभिघाते तथा भेदे, ,, ५५८
अभिचारेषु सर्वेषु, मनु.-, ५६५
अभिज्ञानैश्च वल्मीकैः नार. ४४५
*अभिमन्त्रितमम्भः, विष्णु. २३५
अभिमन्त्र्यास्यकरयोः ,, २२९
अभियुक्तं न चान्येन, याज्ञ., ७२
अभियुक्तं प्रयत्नेन, कात्या., २४७
अभियुक्तः प्रमीतश्चेत्, बृह. ७६५
अभियुक्तश्च रुद्धश्च, कात्या. ५५
अभियुक्तस्तथान्येन, नार. ५४

* Star mark indicates Sūtras.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अभियुक्ताय दातव्यं,	पिता.,	२१०
अभियुक्तेन वै भाव्यं,	नार.,	८९
अभियुक्तोऽभियोगस्य,	बृह.,	६८
अभियोक्ता दिशेद्देशं,	मनु.,	८८
अभियोक्ता धनं कुर्यात्,	कात्या,	३५४
अभियोक्ता प्रगल्भत्वात्,	बृह.,	६२
अभियोक्ताभियुक्तानां,	नार.,	२११
अभियोक्ता शिरस्थायी,	पिता.,	२१०
अभियोक्त्रभियुक्तानां,	कात्या.,	१६०
अभियोगमनास्तीर्य,	याज्ञ.,	७२
अभियोगे च साक्ष्ये वा,	,,	७८
अभियोगे न चेद्ब्रूयात्,	मनु.,	८०
अभिलेख्यात्मनो वंश्यान्,	याज्ञ.,	१५८
अभिषिच्य तु यः कन्यां,	मनु.,	६९७
*अभिसन्धिमात्रान्,	गौत.,	७२७
अभीक्ष्णं चोद्यमो यः,	नार.,	१९४
अभूतमप्यभिहितं,	,,	१६
अभूतैर्वाऽथ भूतैर्वा,	कात्या.,	४७२
अभोगभुक्तिः सीमा च,	,,	४३८
अभ्यन्तरे तु निक्षेपे,	,,	१०३
अभ्यादध्युस्तु काष्ठानि,	मनु.,	५८७
अभ्युक्ष्य पञ्चगव्येन,	बृह.,	२५४
*अभ्युपगम्य दुहि,	बौधा.,	७२५
अभ्युपेतादृते यद्वा,	नार.,	३१८
अभ्युपेत्य तु शुश्रूषां,	,,	३८२
अभ्रातृकां प्रदास्यामि,	वसि.,	७२६
*अभ्रातृका हि पुंसः,	,,	७२४
अभ्रातृको हरेत्सर्वं,	याज्ञ.,	७०५
अमतेनैव पुत्रस्य,	कात्या.,	३२२
अमात्यमुख्यं धर्मज्ञं,	मनु.,	२४
अमात्याः प्राड्विवाको वा,	,,	२६९
अमित्रान् भूयशः पश्येत्,	नार.,	१२७
*अमुक्तहस्तासु	विष्णु.,	६२१
अमुमर्थं च पत्रस्थं,	नार.,	२२८
अमेध्यं शोधयित्वा तु,	कात्या.,	४५५
अमेध्यपार्ष्णिनिष्ठ्यूत,	याज्ञ.,	४८६

*अम्बष्ठश्चायोगवश्चेति,	पैठी.,	८१८
अम्बष्ठात् प्रथमायां,	बौधा.,	८२०
*अम्बष्ठानां जाति.,	शं. लि.,	८३०
*अम्बष्ठोग्रावेकान्तरा,	,,	८१५
*अम्बष्ठोग्रौ	,,	,,
अम्बष्ठोग्रौ तथा पुत्रौ,	नार.,	८१६
अम्बष्ठो ब्राह्मणाच्छूद्रयां,	याज्ञ.,	८१४
अयं द्विजैर्हि विद्वद्भिः,	मनु.,	६४२
अयःसन्दानगुप्तास्तु,	कात्या.,	५४२
अयथोक्तप्रदत्तं च,	बृह.,कात्या,	२१२
अयशो महदाप्नोति,	मनु.,	७९६
अयस्तं पाणिभ्यां,	वृद्ध.,	२३३
अयुक्तं चैव योब्रूयात्,	कात्या.,	४२१
अयुक्तं शपथं कुर्वन्,	याज्ञ.,	५६१
अयुक्तं साहसं कृत्वा,	नार.,	५७४
अयुक्ते कारणे यस्मात्,	कात्या.,	३२२
अयोनौ गच्छतो योषां,	याज्ञ.,	५९९
अयोनौ यः समाक्रामेत्,	नार.,	४०९
अरक्षकांस्तु दिक्पालान्,	का.ना.,	५५२
अरक्षिता गृहे रुद्धाः,	मनु.,	६०८
अरण्ये विजने रात्रौ,	नार.,	९४
अरत्निद्वयमुत्सृज्य,	कात्या.,	४५४
अराजदैविकं नष्टं,	याज्ञ.,	४०६
अरिक्तभाजस्ते सर्वे,	नार.,	७४४
अरुद्धासु च दासीषु,	याज्ञ.,	५९८
अरुन्तुदः सूचकश्च,	बृह.,	४२५
अर्धश्चेदपचीयेत,	नार.,	४२९
अर्धस्य वृद्धिह्रासेन,	व्यास.,	५१२
अर्धस्य हानिं वृद्धिं वा,	याज्ञ.,	५१६
अर्घोऽनुग्रहकृत्कार्यः,	व्यास.,	५१७
अर्घ्याक्रोशातिक्रमकृत्,	याज्ञ.,	५६०
अर्चयित्वा च तं देवं,	नार.,	२४६
अर्जुनस्तिलकोऽशोक,	नार.,	२१४
अर्थकालबलापेक्षं,	,,	१९७
अर्थदण्डवधावुक्तौ,	बृह.,	७८२
अर्थवन्तो यतस्सन्तो,	कात्या.,	७९८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अर्थशास्त्रात्तु बलवत्,	याज्ञ.,	१३
अर्थशास्त्रोक्तमुत्सृज्य,	नार.,	१४
अर्थस्य संग्रहे चैनां,	मनु.,	६०८
अर्थस्योपरि वक्तव्यं,	कात्या.,	१२३
अर्थानर्थावुभा वुध्वा,	मनु.,	५८
अर्थानुरूपाः शपथाः,	व्यास.,	२५८
अर्थापकर्षणं दण्डः,	बृह.,	७४३
अर्था वै वाचि निरता,	नार.,	१२८
अर्थिक्रियां क्रियाभेदैः,	बृह.,	९९
अर्थिनस्तद्वचः कार्यं,	बृह.,	४८
अर्थिनाभ्यर्थितो यत्न,	कात्या,	१९४
अर्थिनामुपपन्नानां,	महाभार.,	१७
अर्थिना लेखितो योऽर्थः,	बृह.,	६९
अर्थिना संनियुक्तो वा,	कात्या-नार.,	७६
अर्थिना सहितः साक्षी,	कात्या,	१०३
अर्थिप्रत्यर्थिनोर्वाक्यं,	बृह, कात्या.,	१०१
अर्थिप्रत्यर्थिवचनं,	बृह.,	१००
अर्थिप्रत्यर्थिवाक्यानि,	कात्या.,	१६०
अर्थिप्रत्यर्थिसान्निध्यात्,	,,	९८
अर्थिप्रत्यर्थिसान्निध्ये,	,,	१२३
अर्थी तु लेखयेत्तावत्,	नार.,	६२
अर्थी यत्र विपन्नः स्यात्,	कात्या.,	११५
अर्थेऽपव्ययमानं तु,	मनु.,	२६४
,,	मनु.,	३३१
अर्थे वापह्नुते वादी,	नार.,	१९३
अर्थेष्वधिकृतो यः स्यात्,	नार.,	३८६
अर्धं द्वयोरपि हृतं तत्र,	बृह.,	३५६
अर्धक्षयात्तु परतः,	नार.,	५२६
अर्धत्रयोदशपणाः,	याज्ञ.,	४१६
अर्धात्तु वत्सरात्स्वामी.	,,	५५४
अर्धोऽथ येषु द्विगुणः,	,,	४७४
अर्वाक् चतुर्दशादह्नो,	याज्ञ.,	२४८
अर्वाक् शिरसमुत्क्षिप्य,	नार.,	१३४
अर्वाक् शिरास्तमस्यान्ते,	मनु.,	१३२
अर्हाव भोजयन्विप्रो,	मनु.,	५५२
*अलंकारो भार्याया,	आप,,	६८४
अलंकृतामहरत्कन्यां,	याज्ञ.,	५९६
अलं धारयितुं सर्वे,	नार.,	१३४
अलब्धर्णे कृतं लेख्ये,	कात्या.,	१७६
अलाभात्पुरुषाणां हि,	महाभा.,	६०८
अलिपिज्ञ ऋणी यः स्यात्,	व्यास.,	१५६
अलुब्धा धनवन्तश्च,	कात्या.,	२८
अलेखेऽसाक्षिके दैवी,	,,	९५
अल्पं वा बहु वा कालं,	,,	६५
अल्पधान्यापहरणे,	व्यास.,	५३७
अल्पपापसमो ज्ञेयो,	पिता.,	२२२
अल्पमूल्यं तु संस्कृत्य,	बृह.,	५२३
अल्पाक्षरः प्रभूतार्थो,	कात्या-बृह.,	६१
अल्पापराधः स्वल्पार्थो,	बृह.,	४९
अल्पेष्वपरिपूतेषु,	मनु.,	५३४
,,	यम.,	५३५
अवकुश्य च राजानं,	नार.,	४८३
अवगूरणनिरसङ्ग,	नार,	४८५
अवघुष्य च सर्वत्र,	नार..	५४७
*अवचने दोषिणः स्युः,	गौत.,	७४५
अवधित्यागभावेन,	बृह..	८४
अवधेनाथवा तन्वा,	नार.,	४९४
अवध्यं यस्तु बध्नाति,	याज्ञ..	५६९
अवध्याम् ब्राह्मणानाहुः,	यम..	७८३
अवध्या ब्राह्मणा गावो,	यम,	५७३
अवनिष्ठीवतो दर्पात्,	मनु,	४९१
अवमूत्रयतो मेढ्रं,	,,	४९१
अवलम्बौ च कर्तव्यौ,	पिता.,	२१५
*अवशिष्टं सर्वं,	विष्णु.,	७९३
अवशेनैव दैवात्तु,	कात्या.,	७९७
अवश्यं तेन वक्तव्यं,	व्यास..	१६७
अवश्यकार्याः संस्काराः,	नार.,	६७०
अवष्टब्धस्योत्तरेण,	,,	६३
अवष्टम्भाभियुक्तस्य,	कात्या.,	२४९
अवष्टम्भामि युक्तानां,	पिता.,	२०९
अवस्करस्थलश्वभ्र,	नार.,	४५४
अवहार्यो भवेच्चैव,	मनु.	३५२
अवहार्यौ भवेतां तौ,	,,	१८७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अवाग्दुष्टानुकूला स्त्री,	व्यास.,	६७४
अवाङ्नरकमाप्नोति,	मनु.,	७४५
अविक्रेयाणि विक्रीणन्	नार.,	५६६
अविज्ञातं तु यत्क्रीतं	कात्या.,	४३७
अविज्ञातक्रयो दोषः,	बृह.,	३५६
अविज्ञातनिवेशत्वात्,	मरीचि,	३५७
अविज्ञात विशेषाश्च,	व्यास,	५०९
अविज्ञातहृतस्याशु,	याज्ञ.,	५७५
अविज्ञाताश्रयात्क्रीतं,	बृह.,	३५६
अविज्ञातोपलब्ध्यर्थं,	कात्या.,	३७८
अविद्यमाने तु गुरौ,	नार.,	६४०
अविद्यमाने पित्र्येऽर्थे,	,,	६७०
अविद्यानां तु सर्वेषां,	मनु,	६८२
अविभक्तविभक्तानां,	देव.,	६६३
अविभक्ते निजे प्रेते,	कात्या.,	६६३
अविभक्तैः कुटुम्बार्थे,	याज्ञ.,	३१२
अविभक्तैः कृतमृणं	विष्णु.,	३१२
अविभज्य पृथग्भूतैः.	कात्या.,	३५९
अविभाज्यं सगोत्राणां,	व्यास.,	६७९
अविरोधेन धर्मस्य,	कात्या.,	४२३
अविशुद्धागमो भोगः,	नार.,	१८४
अविशेषेण सर्वेषां,	,,	५७३
अवीचि नरके कल्पं,	कात्या.,	१४५
अवृत्तिकर्षिता हि,	मनु.,	६११
अवेक्ष्य बीजं कार्या स्यात्,	कात्या.,	३९२
अवेक्ष्यंस्तु नष्टस्य,	मनु.,	५५५
अव्ययाच्छन्नविक्रोशन्,	नार.,	४१६
अव्यवस्थितमर्यादं,	पिता.,	२०४
अव्याख्यागम्यमित्येतत्,	नार-प्रजा.,	६८
अव्याप्यसारं सन्दिग्धं,	बृह.,	७१
अव्याहतं लेख्ययोग्यं,	,,	१८२
अव्याहता त्रिपुरुषी,	,,	१८१
अशक्य आगमो यत्र,	कात्या.,	१०१
अशक्यो निर्णयो ह्यत्र,	,,	३१
अशक्तप्रेतनष्टेषु,	नार.,	४५९
अशक्तस्तु वदन्नेवं,	याज्ञ.,	४७७
अशक्तस्तूर्णमागत्य,	नार.,	४१५
अशक्तालसरोगार्त,	बृह.,	१९०
,,	,,	३५८
अशक्तितो न दद्याचेत्,	कात्या.,	४५९
अशक्तितो न दोषः स्यात्,	,,	११
अशान्तलाभे च ऋणे,	बृह.,	२९२
अशासंस्तस्करान् यत्तु,	मनु.,	५१२
अशासनात्तु पापानां	कात्या.,	७९६
अशास्त्रविहितं यच्च,	बृह.,	७७५
अशिरांसि च दिव्यानि,	नार.,	२११
अशिराः पुरुषः कार्यो,	नार.,	७८६
अशीतिभागं गृह्णीयात्,	याज्ञ.,	२७९
अशीतिभागो वर्धेत,	बृह.,	२७९
अशीते तु विनाशं वै,	कात्या.,	२०२
अशुद्धः कितवो नान्यत्,	नार.,	७६६
अशुभं कर्म विज्ञेयं,	,,	३८७
अशुभं दासकर्मोक्तं,	नार.,	३८६
अशुल्कोपनतायांच,	,,	७४४
अशुश्रूषकरीं वन्ध्यां,	बौधा.,	६१७
अशुश्रूषाभ्युपेत्यैतत्,	नार.,	३८२
,,	बृह.,	,,
अश्मकूटास्तु दृश्यन्ते,	व्यास,,	४४९
अश्मनोऽस्थीनि गोवालां,	मनु.,	४४०
अश्रेयान् श्रेयसीं जातिं,	,,	८२५
अश्वमेधसहस्रं च,	विष्णु-नार.,	१२६
अश्वमेधसहस्राद्धि	,, ,,	,,
*अश्वसारथ्यं,	विष्णु.,	८३१
अश्वहर्ता हस्तपादौ.	व्यास,	५३१
अष्टधा तु भवेत्कार्यं,	महाभार.,	६९८
अष्टापाद्यं हि शूद्रस्य,	मनु.,	५५१
अष्टभिर्मङ्गलैरेवं,	नार,	२२५
अष्टमं पाल इत्युक्तं,	बृह.,	१९८
अष्टमं मण्डलं गत्वा,	नार.,	२३१
,,	पिता,	,,
अष्टमात्वत्सरात्सिद्धिः,	नार,,	१०४
*अष्टशतं तीताद्द्रव्यापहारे च,	श. लि.,	५३४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अष्टाङ्गुलं भवेद्दीर्घ,	बृह,	२५३
अष्टाङ्गोऽष्टदशपदः,	नार.,	४१
*अष्टादशं क्षेत्रजाय,	हारी.,	७११
अष्टादशपदो वादो,	बृह.,	४६
अष्टादशसु मार्गेषु	मनु.,	७
,,	,,	७७०
अष्टाशीतिसहस्राणि,	यम,	६३८
अष्टौ तु त्रपुसंसेषु,	याज्ञ ,	५२४
असंतुष्टस्य कर्तव्यं,	कात्या.	३१
असंदिष्टं तु यत्कुर्यात्,	नार.,	३६०
असंबद्धकृतश्चैव,	मनु.,	२७१
असंभाव्यमसाध्यं तं,	बृह.,	४९
असंभाष्यस्तु कर्तव्यः,	नार,	७८६
असंभाष्ये साक्षिभिश्च,	मनु.,	७
असंभोज्या असंयाज्या,	,,	७८४
असंभ्रान्तः शनैर्गच्छेत्,	नार,	२३१
असंमोहार्थमार्याणां,	कात्या ,	७६३
*असंसृष्टिविभाग,	गौत.,	७४८
असंसृष्टयपि वाऽऽदद्यात्,	याज्ञ.,	७५७
असंस्कृता तु संस्कार्या,	याज्ञ.,	६७१
*असंस्कृतामनतिसृष्टां,	बौधा.,	७२९
*असति पितरि चतुर्णां वर्णानां,	,,	६५७
असत्प्रलापो हास्यं च,	व्यास,	६२२
असत्यनिर्णये साक्षि,	बृह.,	३६
असत्यास्सत्यसंकाशा,	नार.,	१६
असत्सङ्गे विशेषेण,	बृह.,	६१९
असत्सु देवरेषु स्त्री,	नार.,	६४४
*असत्स्वङ्गजेषु,	बौधा.,	७५१
असद्भयात् पूर्वचौर्यात्,	नार.,	५४३
असन्दितानां सन्दाता,	मनु.,	५२९
असभ्याकारिणश्चैव,	मनु.,	५०८
*असमग्रदाने लेख्यासन्निधाने,	विष्णु.,	३३६
असमाहार्यमूलस्तु,	कात्या.,	३५४
असमीक्ष्य प्रणीतस्तु,	मनु.,	७९५
असवर्ण प्रसूतश्च,	कात्या.,	६६९
असवर्ण स्वानुलोम्ये,	यम.,	५९८
असहायेन मूढेन,	ममु.,	७९४
असाक्षिकहते चिह्नैः,	याज्ञ.,	४९६
असाक्षिके चिरकृतें,	बृह.,	१९३
असाक्षिणस्ते वचनात्,	नार.,	१०८
असाक्षिणो यो निर्दिष्टा,	,,	११८
*असाक्षिप्रणिहिते,	श. लि.,	१९७
असाक्षिप्रत्ययास्त्वन्ये,	नार.,	१९५
असाक्षिप्रत्यया ह्येते,	,,	,,
असाक्षिमत्साक्षिमच्च,	,,	१५३
असाद्यपि हि शास्त्रेषु,	,,	१०८
असाधुजननं क्रूरं,	कात्या.,	७६२
असाध्यं वा विरुद्धं वा,	बृह.,	४८
असिभिः शातयिष्यन्ति,	नार.,	१३४
असुतस्य प्रमीतस्य,	बृह.,	७४६
असुतास्तु पितुः पत्न्यः,	व्यास.,	६६४
*अस्कन्नवेदयज्ञस्य,	श. लि.	७४२
अस्ति साक्षित्वमस्माकं,	बृह.,	१००
अस्पृश्यः कामकारेण,	विष्णु.,	५६०
अस्पृश्यधूर्तदासानां,	कात्या.,	४९९
,,	,,	८००
अस्मादकार्यसंसर्गात्,	कात्या.,	५८०
अस्मारणं साक्षिणां च,	बृह.,	१८८
अस्मार्तेऽनुगमाभावात्,	कात्या.,	१७९
अस्यां यो जायते पुत्रः,	वसि.,	७२६
अस्वतन्त्रः स्मृतः शिष्यः,	नार.,	२७४
अस्वतन्त्रकृताः सिद्धिं,	कात्या.,	२७२
अस्वतन्त्रजडोन्मत्तः,	,,	६५
*अस्वातन्त्राः पितृमन्तः,	श.लि.,	६५१
अस्वतन्त्राः प्रजाः सर्वाः,	नार.,	२७४
अस्वतन्त्राः स्त्रियः कार्याः,	मनु.,	६०१
*अस्वतन्त्रा धर्मे स्त्री,	गौत.,	६१८
अस्वतन्त्रेण मूढेन,	बृह.,	४३२
अस्वर्ग्या लोकनाशाय,	कात्या.,	१८
*अस्वातन्त्र्यं पतिशुश्रूषा,	देव.,	६२०
अस्वातन्त्र्यं मतस्तासां,	नार.,	६०२
अस्वामिकमदायादं,	,,	३६३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अस्वामिना कृतो यस्तु,	मनुयमौ.,	३५३
अस्वामिना तु यद्भुक्तं,	बृह.,	१८९
अस्वामिविक्रयं दानं,	कात्या.,	३५३
अस्वाम्यं हि भवेत्तेषां,	देव.,	३९३
अस्वाम्यं हि भवेदेषां,	देव.,	६४८
अस्वाम्यनुमाताद्दासात्,	नार.,	३५५
अस्वाम्यनुमतेनैव,	कात्या.,	४५८
*अस्वा हि पुरुषाः,	श.लि.,	८००
अहंपूर्विकया यातौ,	बृह.,	५८
अहमुद्देशतो वच्मि,	,,	१९८
अहश्च रात्रिश्च उमे च	नार.,	२२१
अहश्च रात्रिश्च उभे च संध्ये,	पिता.,	२१९
अहिंसा सत्यमस्तेयं,	मनु.,	८३४
अहीनक्रमचिह्नं च,	कात्या.,	१६१
अहोरात्रोषिते स्नाते,	नार.,	२१३

आ

आक्रन्दे चाप्यपैहीति,	मनु.,	५०१
*आकरशुद्धिश्च,	वसि.,	७९३
*आकराधिपतयो हि,	,,	७९३
*आकरेभ्यः सर्वम् ,	विष्णु,	७९३
आकारकस्य सर्वत्र,	कात्या.,	५७
आकारणे रक्षणे च,	बृह.,	२९
आकारच्छाद्यमानोऽपि,	रामाय.,	७८
आकारेङ्गितचेष्टाभिः	कात्या.,	७८
आकारैरिङ्गितैर्गत्या,	मनु.,	७७
आकाशबन्धमादध्यात्,	कात्या,	३०२
आकुलं च क्रियादानं,	नार.,	६१
आक्रुष्टस्तु समाक्रोशन्,	बृह.,	४९७
आक्रोशकस्तु विप्राणां,	,,	४७९
आक्रोशे ब्राह्मणस्य,	श. लि.	४७८
आक्षारयन् शतं दाप्य;	मनु.,	४७७
आगःसु च तथान्येषु,	विष्णु.,	७७९
आगःसु ब्राह्मणस्यैष,	मनु.,	७८५
आगस्ततु शरग्राही,	पिता-नार.,	२३८
आगन्तुकाः क्रमायाताः	बृह.,	३६६
आगमं चाप्यपां भिन्द्यात्,	मनु.,	५६६
आगमं निर्गमं स्थानम् ,	,,	५१६
आगमः प्रथमं कार्यो	नार.,	४५
आजमस्तु कृतो येन,	याज्ञ.,	१८२
आगमानां विवदतां,	बृह.,	४६
आगमेन विशुद्धेन,	नार.,	१८४
आगमेनोपभोगेन,	याज्ञ.,	३५३
,,	,,	३५४
आगमेऽपि बलं नैव,	,,	१८५
आगमोऽभ्यधिको,	,,	१८०
आगर्भसम्भवाद्गच्छेत्,	,,	६४१
आगामिभद्रनृपति,	,	१५८
आग्नेयं मण्डलं त्वाद्यं,	बृह-पिता.	२२४
आघोषणं च मद्गूनां,	यम.,	८३१
आचतुर्थात्तु तद्ग्राह्यम्,	कात्या.,	६७२
आचतुर्दशकादह्नो,	,,	२५७
आचारकरणे दिव्ये,	बृह.,	८४
आचारहीनः पुनस्तु,	,,	६६६
आचारेणावसन्नोऽपि;	,,	६९
आचार्यः शिक्षयेदेनम् ,	नार.,	३८४
आचार्यपत्नीं स्वसुतां,	याज्ञ.,	५८७
अचार्यस्य पितुर्मातुः,	कात्या.,	७८०
अचार्यस्य वसेदन्ते,	नार.,	३८४
आजन्मनश्चामरणात्,	बृह.,	१२४
आज्ञालेखः पट्टकः	नार.,	५९
आज्ञासंपादनीं दक्षां,	याज्ञ.,	६१५
आज्यं विना यथा तैलं,	बृह.,	७३५
आढ्यस्य निकटस्थस्य,	,,	१७४
आत्मजाः परजाश्चैव,	देव.,	७१५
आत्मशुद्धिपराणां च,	पिता.,	२११
आत्मानं घातयेद्यस्तु,	अङ्गिरा,	८०५
आत्मानं दर्शयेद्यस्मै,	मनु.,	७३३
आत्मानमात्मना यास्तु,	,,	६०८
आत्मा पुत्र इति प्रोक्तः,	श.लि.	७२०
आत्मार्थं विनियुक्तं वा,	कात्या.,	४२८
आत्मार्थे किं न कुर्यात् स,	नार.,	१२८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आत्मा वै पुत्रनामासि,	श.लि.,	७२०
,,	बौधा.,	,,
आत्मैव आत्मानः साक्षी,	मनु.,	१२५
*आत्रेय्या वधः क्षत्रियवधेन,	बौधा.,	५७२
आददानस्तु तल्लोभात्,	मनु.,	७८७
आददानो ददच्चैव	मनु.,	४३०
आददीताथ षड्भागं,	,,	५५५
आद्दीर्थमेवं तु	कात्या.,	३२४
आदद्याद्राह्मणीं यस्तु,	,,	३९८
अदद्यात्तत्कथं न स्यात्,	,,	३०९
आदानं प्राप्य तस्यां तु,	,,	१५९
आदानकालादारभ्य,	,	१७९
आदाने वा विसर्गे वा,	हारी.,	२७५
,,	कात्या.,	६८६
आदाय दापयेच्छ्राद्धम्,	बृह.,	७४६
आदित्यचन्द्रावनिलानलौ च,	नार.,	२२२
,,	पिता.,	२१९
आदौ तु कारणं दानं,	नार.,	१७९
आदौ मध्येऽवसाने वा,	,,	४००
आद्यमद्योत्तमान् दण्डान्,	व्यास.,	४८२
आद्यौ तु वितथे दाप्यौ,	बृह.,	३०४
आधत्त पितरो गर्भं,	श.लि.	७२०
आधर्य पूर्वपक्षस्य,	नार.,	८८
आधाता यत्र न स्यात्तु,	कात्या.,	३००
आधानं विक्रयं चापि,	याज्ञ.,	५२२
आधानं विक्रयो दानं,	कात्या.,	३०१
आधानमुपरुद्धो वा,	,,	१७६
आधानसहितं यत्र,	,,	१७१
आधानभूतः प्रक्षेपः,	नार.,	३५८
आधिः प्रणश्ये द्विगुणे,	याज्ञ,	२९७
आधिः साहसमाक्रम्य,	नार.,	५०६
,,	,,	५५६
आधिः सीमा बालधनं,	मनु.,	१९०
आधिक्यं न्यूनता ह्यंशे,	कात्या.,	४३८
अधिभोगस्त्वशेषो यो,	याज्ञो.,	२८५
आधिमन्यं स कार्यः स्यात्,	कात्या.,	२९५
आधिमेकं द्वयोर्यत्र,	,,	३०१
आधिरन्योऽथवा कार्यो,	नार.,	२९५
आधिर्बन्धः समाख्यातः,	बृह.,	२९२
आधिश्चोपनिधिश्चोभौ,	मनु.,	१८७
आधिस्तु द्विविधः प्रोक्तो,	व्यास.,	३००
आधिस्तु भुज्यते तावत्,	याज्ञ.,	२८५
,,	,,	३११
आधेःस्वीकरणात्सिद्धिः,	,,	३००
आधौ प्रतिग्रहे क्रीते,	याज्ञ.,	७७१
आध्यादीनपि जीर्यन्ति,	नार.,	१८६
आध्यादीनां निहन्तारं,	याज्ञ.,	१९१
*आध्युपभोगे वृद्ध्यभावः,	विष्णु,	२९४
आनन्तर्यात्स्वयोन्यां च,	मनु-विष्णु,	८२१
आनीते मध्यमे चापे,	बृह.,	२३८
आनुलोम्येन तत्रैको,	नार.,	८१६
आनुलोम्येन वर्णत्वं,	यम.,	८२३
,,	नार.,	८१६
आनुलोम्येन वर्णानां	,,	८१६
आनृण्यं कर्मणा गच्छेत्,	मनु.,	८०२
आपञ्चमात्तथा वर्षात्,	नार.,	१०४
आपत्कालकृता नित्यं,	कात्या.,	२८३
आपत्काले तु कर्तव्यं,	,,	३७५
आपत्कृताहते पुंसः,	नार.,	३१७
आपत्स्वपि न देयानि,	दक्ष,	३७४
आपत्स्वपि हि कष्टासु,	नार,	३७४
आपद्गतस्तथा वृद्धो,	मनु.,	४५५
आपद्गतोऽभ्युपगतो,	यम,	७१८
आपस्त्रिभागहीने तु,	कात्या.,	२०२
आप्तभावेन तद्रक्ष्यं,	नार,	४०२
आप्ताः शिष्टा विबुद्धा ये,	कात्या.,	१०६
आभीरोऽम्बष्ठकन्यायां,	मनु-विष्णु,	८२०
आभीपणेन दण्डेन,	कात्या.,	४९७
आमन्त्रिता च नागच्छेत्,	बृह.,	४०८
आमन्त्रितो द्विजो यस्तु,	मत्स्यपु.,	५६२
आमन्त्र्य पूजयेन्मन्त्रैः,	बृह.,	२५४
आम्नाये स्मृतितन्त्रे च,	,,	७४३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आयव्ययज्ञैः शुचिभिः,	बृह.,	३५८
आयव्ययेऽर्थसंस्कारे	,,	६०८
आयसं द्वादशफलं,	,,	२५३
आयसं लेलिहानस्य,	पिता.,	२२९
आयुधीयोत्तमस्तेषां,	बृह.,	३८६
आयुधैश्च प्रहरणं,	,,	४८५
आयुर्बीजहरी राज्ञां,	कात्या.,	१८
आयुर्हरति सा भर्तुः,	विष्णु.,	६२८
आयुष्कामेन वप्तव्यं,	मनु.,	७३७
*आयोगवानामवस्करण,	श. लि.,	८३०
आरभ्यकृतसहायश्च,	बृह.,	५७३
,,	कात्या.,	५७४
आरम्भात्संग्रहं यावत्,	,,	५५
आरम्भास्ते तु निर्दिष्टाः	,,	५८०
आरम्भे प्रथमं दद्यात्,	,,	७९७
आरामायतनग्राम,	याज्ञ.,	४५२
आरुह्य संशयं यत्र,	कात्या.	६७८
आरूढपतिताज्जातो,	यम,	८२७
आर्तस्तु कुर्यात्स्वस्थः,	मनु.,	४०४
आर्तार्ते मुदिते हृष्टा,	बृह.,	६३०
आर्द्रवासाः शुचिश्चैव,	हारी.,	२२६
आर्यरूपमिवानार्यं,	मनु.,	८२८
*आर्यस्त्र्यभिगमनलिङ्गोद्धारः,	गौत.,	५९०
आर्हतसौगतानां तु,	कात्या.,	८१०
आवन्त्यवाटधानौ च,	मनु.,	८२६
आवहेयुर्भयं घोरं,	नार.,	४२४
आवाहनं च देवानां,	पिता.,	२१९
आवाहनं तु देवानां,	,,	२२८
आविद्याग्रहणाच्छिष्यः,	नार.,	३८३
आवेदयति चेद्राज्ञे,	याज्ञ.,	४५
आवेद्य तु नृपे कार्यं,	कात्या.,	५२
आवेष्टनं चांशुकाद्यैः,	व्यास.,	४८५
आशुद्धेः संप्रतीक्ष्यो हि,	याज्ञ.,	६२८
आश्रमेषु द्विजातीनां,	मनु.,	३२
आश्रयः शस्त्रदाता च,	कात्या.,	५७४
आसंवत्सरात् सिद्धिं तु,	नार.,	१०४
आसंस्काराद्धरेद्भागं,	शङ्ख,	७५६
*आसनशयनवाक्पथिषु,	गौत.,	४९२
आसन्नसैनिकः संख्ये,	बृह.,	५४
आसां भोगं न दोषः स्यात्,	कात्या.,	६४७
आसाधये द्विवादार्थी,	नार.,	५१
आसामन्यतमां गत्वा,	नार.,	५८७
आसिद्धिस्तं परासेधं,	,,	५३
आसीतामरणात्,	मनु.,	६३७
आसीनः प्राङ्मुखो,	कात्या.,	९
आसेधयंस्त्वनासेध्यं,	,,	५३
,,	बृह.,	३३१
आसेधयेतां यदि वै,	कात्या.,	५४
आसेधयेदनासेधैः	,,	५३
आसेधयोग्य आसिद्ध,	,,	५३
आस्वेव तु भुजिष्यासु,	नार.,	५९८
आहरेन्मूलमेवासौ,	कात्या.,	३५१
आहर्ता भुक्तियुक्तोऽपि,	,,	१६५
आहर्ता लभते तन्तु,	विष्णु-कात्या.,	१७७
आहर्ता शोधयेद्भुक्तिं,	बृह.,	१८३
आहरकाले रात्रौ च,	कात्या.,	३२५
*आहरमयं शरीरं,	श.लि.,	६३०
आहार्यं वर्जयेत्तोयं,	पिता.,	२३६
आहिण्डिको निषादेन,	मनु-विष्णु.,	८२२
*आहिताग्निश्चेत् प्रमीयेत,	हारी.,	६३५
आहितोऽपि धनं दत्वा,	नार.,	३९१
आहूतः प्रपलायेत,	बृह.,	८३
आहूतस्त्ववमन्येत,	कात्या;	५६
आहूतो यः पलायेत,	नार.,	८२
आहूतो यस्तु नागच्छेत्,	बृह.,	१४४
आहूय प्रपलायी च,	नार.,	४८१
आहूय यः कृतः साक्षी,	बृह.,	१००
आहूय साक्षिणः पृच्छेत्,	नार.,	१२३
आहृत्य परतन्त्रार्थं,	कात्या.,	७७४
आहृत्य स्त्रीधनं तत्र,	,,	३२२
आहृत्य स्थापयेत्तत्र,	बृह.	४१९
आहैकोहं दर्शयामि,	,,	३०४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आह्वायकादेशकराः,	नार.,	५४९

इ

इच्छतः श्रद्दधानस्य,	नार.,	२४५
इच्छतः स्वामिनश्चाङ्गैः,	नार.,	३८७
इच्छन्ति पितरः पुत्रान्,	नार.;	३१३
इच्छन्त्यामागतायां च,	व्यास.,	५८८
इतरा तु धनं वित्तं,	दक्ष.,	६०६
*इतरानौरसाय,	हारी.,	७११
इतरे कृतवन्तस्तु,	मनु.,	७८५
इतरेण निधौ लब्धे,	याज्ञ.,	७९२
इतरेषां तु देवानां,	पिता.,	२४६
इतरेषां तु वर्णानां.,	मनु.	५८८
*इतरेषां वर्णानां,	आप.,	७७८
इतरोप्यभियुक्तेन,	कात्या.,	७८५
इति संचिन्त्य नृपतिः,	याज्ञ.,	७९६
इत्युक्त्वा साक्ष्यमर्हन्ति,	मनु.,	१०५
इत्युक्त्वा हस्तयोगस्तस्य,	नार.,	२३०
*इत्येते दायादा,	वसि.,	७१३
इत्येते शपथाः प्रोक्ताः,	नार.	२५६
इत्येते संकरोत्पन्नाः,	यम.,	७१४
इत्येवमादयो ज्ञेयाः,	नार.,	५०८
इन्द्रस्थानेऽभिशस्तानां,	कात्या ,	२११
इन्द्रस्थाने सभायां च,	पिता.,	२१५
*इन्धनोदकाग्नि,	श.लि.	८०४
इमं मन्त्रविधिं कृत्स्नम् ,	पिता.,	२१९
इमं हि सर्ववर्णानां,	मनु.,	६०३
इमानप्यनुयुञ्जीत,	,,	४४४
इवपदेनाङ्कयित्वा तं,	दक्ष.,	३९०
इषवस्तस्य नश्यन्ति,	नार.,	४५८
इषून् प्रक्षिपेद्विद्वान् ,	पिता.,	२३४
इष्टं स्यात् क्रतुमिस्तेन,	याज्ञ.,	७९५
इष्टकाङ्गारसिकताः,	व्यास.,	४४९
इष्टकाभस्मपाषाण,	पिता.,	२१७
इष्टकोपलकाष्ठैस्तु.,	बृह.,	४८८
*इष्टापूर्तप्रदानं अन्यांश्च..	श.लि.,	२५६
इह कीर्तिं राजपूजां,	बृह.,	३३
इह कीर्तिमवाप्नोति,	मनु.,	६२९
,,	याज्ञ.,	६२९
इह चानुत्तमां कीर्तिं,	मनु.,	१२५
इह यास्यस्यभव्यासु,	नार ,	१३४
इहैव तस्य देवत्वं,	,,	१२८
,,	बृह.,	३४
इहैव सा चरति क्षीणपुण्या,	वसि.,	६३१
इहैव सा तिष्ठति हीनपूण्या,	यम.,	६३१
इहैव सा शुनी गृध्री,	याज्ञ.,	६३१

ई

ईदृशं सिद्धिमाप्नोति,	कात्या.,	१६९
ईदृशीं त्वनुरूपेण,	,,	६४७
ईर्ष्यासूयासमुत्थे तु,	नार.,	५१
ईशः सर्वस्य जगतो,	मनु.,	७८७
ईशो दण्डस्य वरुणो,	,,	,,

उ

उक्तं तुष्टिकरं यत्तु,	कात्या.,	३१६
उक्ता पञ्चगुणा शाके,	बृह.,	२८९
उक्तान्येतानि दिव्यानि,	नार.,	१९७
उक्ता वाचो विप्रवंश्च,	,,	८२
उक्तेऽपि साक्षिभिः साक्ष्ये,	याज्ञ.,	१४९
उक्तेऽर्थे साक्षिणो यस्तु,	कात्या.,	१२२
उक्तेषु साक्षिणो राज्ञा,	,,	१३७
उक्तो नियोगो मनुना,	बृह.	६४३
उक्त्वाऽनृतं महाघोरं,	नार.,	१३३
उक्त्वाऽन्यथा ब्रुवाणाश्च,	कात्या.,	१४१
उग्रः पारशवश्चैव,	नार.	८१५
*उग्राज्जातः,	बौधा.,	८१८
* उग्राणां कुञ्जर,	श. लि.	८३०
*उग्राद्द्वितीयायां,	बौधा	८२०
उग्रान्देवान्समभ्यर्च्य,	विष्णु.,	२४६
उग्रान्निषाद्यामुत्पन्नः,	देव.,	८२०
*उग्रायां त्वाद्यैः,	पैठी.,	८१९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*उग्रेणाद्यासु., ,, ८१९
उच्छेद्याः सर्व एवैते, कात्या., ४२५
उज्जामपत्रं तत्प्रोक्तं, बृह., १५४
उज्जाममुदयादानात्, ,, १६७
उज्जामादिकमादाय, ,, ३१४
उत्कर्षं चापकर्षं च, मनु, ८२४
उत्कर्षं योषितश्चाप्ताः, ,, ६०९
उत्कर्षापकर्षात्, उशना., ८१४
*उत्कर्षापकर्षाद्वर्णाः ,, ,,
उत्कृत्य लिङ्गवृषणौ, बृह., ५८५
उत्कृष्टजातिशीलानां, कात्या., ३२
उत्कोचकाः सोपाधिकाः मनु., ५०८
,, नार., ,,
उत्कोचजीवीनो द्रव्य, याज्ञ., ५२१
,, ,, ५६८
उत्क्रम्य तु वृत्तिं यः, नार., ४६३
उत्क्षेपकग्रन्थिभेदौ, याज्ञ, ५३१
,, व्यास., ,,
उत्क्षेपकाः सस्यहरा, बृह., ५०९
उत्तमं चेति शास्त्रेषु, नार., ५५६
*उत्तमर्णश्चेद्राजानमियात्, विष्णु., ३३४
उत्तमर्णाधमर्णाभ्यां, नार., ३१३
उत्तमर्णाधमर्णोभ्यः, बृह., ६६६
उत्तमश्चास्थिभेदेतु., ,, ४८८
उत्तमश्चेति शास्त्रेषु, व्यास., ६७७
*उत्तमसाहसं दण्डनीयो, विष्णु., ५२०
उत्तमस्त्वायुधीयोऽत्र., बृह., ३८६
उत्तमां सेवमानस्तु, मनु., ५९५
उत्तमाधममध्यानां, बृह., ३१
उत्तमायां वधस्त्वेव, नार., ५९६
उत्तमस्यार्धिकः प्रोक्तो, बृह., ४७४
उत्तमेषु तु सर्वेषु, कात्या., ९६
उत्तमेभ्यस्त्रयस्त्रिभ्यः, नार., ८१५
उत्तरं तत्र तज्ज्ञेयं, व्यास., ७०
उत्तरान्तर्गतं चापि, कात्या., ७३
उत्तरे मद्यपा नार्यः, बृह., २१
उत्तरोत्तरबन्धेन, ,, ७७२
उत्तरौ च विसंवादे, ,, ३०४
उत्पत्तिजातिसंज्ञां च, कात्या., १५६
उत्पद्यते गृहे यस्य, मनु., ७३०
उत्पन्नसाहसाऽन्यस्मै, नार., ३१९
,, ,, ६४१
उत्पन्ने त्वौरसे पुत्रे, कात्या., ७१०
,, ,, ७१३
उत्पन्ने स्वामिने भोगः, याज्ञ., ४५७
उत्पादनमपत्यस्य, मनु., ६०९
उत्पादयति यो हिंसां, कात्या., ५२
उत्पादयेत्पुनर्भूत्वा, मनु., ७२८
उत्पादिता भवेयुस्ते, देवल., ८२७
उत्सेवकः सन्धिभेत्ता, व्यास., ५१०
उदकं चैव दाराश्च, कात्या., ६८०
उदकं च प्रदातव्यम्, पितामह., २१७
,, ,, ,,
उदङ्मुखः प्राङ्मुखो वा, श.नार., २४२
उदङ्मुखान् प्राङ्मुखान्वा., मनु., १२४
उदरस्थो हि भूतानां, पिता, २२८
उदितः स्यात् स तेनैव, कात्या., ६८०
उदितोऽयं विरतरेण, मनु., ७७०
उदित्यृचा च वारुण्या, मनु., १४७
उदुह्यते दाक्षिणात्यैः, बृह., २१
उद्गूरणे तु हस्तस्य, कात्या., ४८६
उद्गूर्णे प्रथमो दण्डः, याज्ञ., ४९०
उद्गूर्णे हस्तपादे तु, ,, ४८७
उद्धरन्ति ततो यस्मात्, कात्या., ४४८
उद्धरेल्लेख्यमाहर्ता, बृह., १६५
उद्धारं ज्यायसे दत्वा, मनु., ७००
उद्धारेऽनुद्धृते तेषां, ,, ६६०
उद्धारो न दशस्वस्ति, ,, ६५९
उद्धृत्य कूपवाप्यम्भ, बृह., ६८१
उद्धृत्यान्यस्तु कार्यः स्यात, वृ.मनु, ४०६
उद्यतेऽश्मशिलाकाष्ठे, बृह., ४८७
उद्युक्तः कर्षकः सस्ये, कात्या., ५५
*उद्वसतः कीनाशस्य, आप., ४१४
*उद्वासतः कीनाशस्य, ,, ४०२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

उद्वाहकारिणं,	वसि.,	७९३
उद्विजेत तदैवास्याः,	महाभा.,	६२१
उद्वेजनकरैर्दण्डैः,	मनु.,	५८४
उन्मत्तं पतितं क्लीबं,	,,	६१५
उन्मत्तकुद्धलुब्धार्ता,	बृह.,	२९
उन्मत्तजडबालानां,	,,	१७४
उन्मत्तजडमूकास्तु,	मनु.,	६६६
उन्मत्तमत्तनिर्धूता,	बृह.,	७३
उन्मत्तार्ताः साहसिका,	,,	११२
उपकारक्रिया केलिः,	नार.,मनु.,	५७९
उपक्षया विनश्यन्ति,	बृह.,	३००
उपघातेषु मध्यस्थान्,	मनु.,	५५०
उपचर्यः स्त्रिया साध्व्या,	,,	६२७
उपचारस्तथैवास्य,	नार.,	२९२
उपच्छन्नानि चान्यानि,	मनु.,	४४०
उपजीव्यद्रुमाणां तु,	याज्ञ.,	५०३
उपजीव्य धनं मुञ्चन्,	,,	५६४
उपधाभिस्तु यः कश्चित्,	मनु,	३४५
*उपधिदेविनां कर,	विष्णु.,	७६८
उपधौ कूटसाक्ष्ये च,	कात्या.,	६७
उपन्यस्ते च यल्लब्धं,	कात्या.,	६७७
उपपन्नो गुणैः सर्वैः,	मनु.,	७३१
उपपातकयुक्ते तु,	याज्ञ.,	४८२
उपप्लवनिमित्तं च,	कात्या,	३१४
उपर्युपरि बुद्धीनां,	बृह,	३१
उपलब्धिक्रियालब्धं,	कात्या.,	३७८
उपलब्धे लभेरंस्ते,	,,	५४७
उपश्रवणसंभोग,	,,	४४८
उपसर्जनं प्रधानस्य,	मनु.,	७०९
उपस्थमुदरं जिह्वा,	,,	७८२
उपस्थितस्य मोक्तव्य,	याज्ञ,	२९६
उपस्थिताः परीक्ष्याः स्युः,	बृह.,	१३८
उपस्थितान् परीक्षेत,	कात्या.,	१३८
उपहन्येत वा पुण्यं,	नार,	४३१
उपांशु येन विक्रुतं,	बृह.,	३५०
उपानयेदरण्याय,	नार.,	४१४
उपायश्चोद्यमानस्तु,	बृह.,	८३
उपायैः शास्त्रविहितैः,	नार.,	७७५
उपायैः सामभेदाद्यैः	बृह.,	७७५
उपायैर्विविधैरेषां,	नार,	५०६
उपेक्षकोऽनियुक्तश्च,	कात्या.,	५७४
उपेक्षिता यथा धेनुः,	व्यास.,	१८५
उपोषितं तथा स्नानं,	कालिकापुरा.,	२२१
,,	विष्णु.,	२२०
उभयानुमतः साक्षी,	याज्ञ.,	१०३
उभयाभ्यर्चितेनैतान्,	याज्ञ.,	१५५
उभयोः प्रतिभूर्ग्राह्यः	,,	५७
उभयोः संमतः साधुः,	बृह.,	१००
उभयोरपि संदिग्धौ,	,,	७६९
उभयोरप्यसाध्यं चेत्,	याज्ञ.,	४०१
उभयोरप्यसौ रिक्थी,	,,	७२१
उभयोर्लिखिते वाक्ये,	कात्या.,	७३
उभाभ्यां यस्य विश्वस्तं,	बृह.,का,	१००
उभावपि त्वसंस्कार्यौ,	मनु.,	८२४
उभौ चार्थानुसारेण,	बृह.,	७७२
उभौ तौ नार्हतो भागं,	मनु.,	७४३
उभौ वा श्रोत्रियौ ख्यातौ,	बृह.,	१०२
उल्काग्निदायकाश्चौराः,	यम,	५६७
*उल्काहस्तोऽग्निदः	श. लि.,	१९५
उल्काहस्तोऽग्निदो ज्ञेयः,	नार.,	१९५

ऊ

ऊढया कन्यया वापि,	कात्या.,	६८४
ऊढया कन्यया वापि	,,	६७५
ऊनं वाप्यधिकं वापि,	याज्ञ.,	५७०
ऊनाधिकं पूर्वपक्षं,	बृह.,	६२
ऊर्ध्वं पितुश्च मातुश्च,	मनु.,	६४८
ऊर्ध्वं यस्य द्विसप्ताहान्,	नार.,	२८८
ऊर्ध्वं मासत्रयात्तस्य,	कात्या.,	२८६
ऊर्ध्वं लब्धं तु यत्किंचित्,	,,	६९४
ऊर्ध्वं विभागाज्जातस्तु,	मनु., नार.,	७०५
ऊर्ध्वं संवत्सरादेनां,	मनु.,	६१५
ऊषरं मूषिकव्याप्तं,	बृह.,	३६९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ऋ

ऋक्थं प्रीतिदत्तं तु, कात्या, ६७२
ऋक्थं मृतायाः कन्याया, बौधा. मनु., ६९२
ऋक्थग्राह ऋणं दाप्यो, याज्ञ, ३२१
*ऋक्थमूलं हि कुटुम्बम् श. लि., ६५१
ऋक्थिभिर्वा परैर्द्रव्यं, बृह, १८८
ऋग्वेदवादान् साध्वी स्त्री, ब्रह्मपुरा., ६३४
ऋज्वी घटतुला कार्या, नार., २१५
ऋणं तद्धर्मसंयुक्तं, हारी., ३७७
ऋणं तयोः पतिकृतं, नार., ३१९
ऋणं तु दापयेत्पुत्रं, कात्या, ३२१
ऋणं तु सोदयं दत्वा, नार., ३९
ऋणं दमं च दाप्यः स्यात्, बृह., १४४
ऋणं दद्यात्पतिस्तासां, याज्ञ., ३१७
ऋणं दद्यात्पितृव्ये वा, नार., ३११
ऋणं दातुमशक्तो यः, मनु., ३१८
ऋणं देयमदेयं च, नार., २७७
ऋणं देये प्रतिज्ञाते, मनु, ३३३
ऋणं पुत्रकृतं पित्रा, कात्या., ३१५
ऋणं पैतामहं पौत्रः, व्यास, ३०६
ऋणं लेख्यं गृहं क्षेत्रं, बृह., ७०७
ऋणं लेख्यं साक्षिणो वा, कात्या., ९२
ऋणं लेख्यकृतं देयं, याज्ञ., ३११
ऋणं वोढुः स भजते, नार., ३१९
ऋणं सलाभं संशोध्य, व्यास., २९४
*ऋणमस्मिन् सन्नयति विष्णु वसि., ७४२
ऋणमात्मीयवत्पित्र्यं, बृह., ३१०
ऋणमेवंविधं देयं, कात्या., ३१८
ऋणमेवंविधं पुत्रान्, ,, ३११
ऋणमेवंविधं शोध्यं, ,, ६७३
ऋणात्पिता मोचनीयो, नार.., ३१३
ऋणादानं प्रयोगादि, बृह, ३७७
ऋणादानादिकार्येषु, ,, १९९
ऋणादिकेषु कार्येषु, ,, ७७२
,, ,, ९३
ऋणादिषु परीक्षेत, कात्या., ११८
ऋणानां सार्वभौमोऽयं नार., २८५
ऋणानुरूपं परतो, बृह., ३२९
ऋणार्थमाहरेत्तत्तु, कात्या, ३२२
ऋणिकः सधनो यस्तु., नार., ३३४
,, यम., ,,
ऋणिकेन तु या वृद्धिः, कात्या., २८३
ऋणिको दाप्यते यत्र., बृह., ३२५
ऋणिसाक्षिलेखकानां, ,, १६६
,, ,, १५५
ऋणि स्वहस्तसन्देहे, कात्या., १६८
ऋणे धने च सर्वस्मिन्, मनु., ६९५
ऋतुत्रयस्योपरिष्टात्, कात्या, २८७
ऋतुस्नाता तु या नारी, यम., ६१७
ऋतौ तु तस्यां स्नातायां, यम., ६४०
ऋत्विक् च त्रिविधो दृष्टः, नार., ३६८
ऋत्विक्पुरोहितामात्य, याज्ञ., ७८०
ऋत्विग्यदि वृत्ते यज्ञे, मनु., ३६४
ऋत्विग्याज्यमदुष्टं यः, नार., ३६८
ऋत्विग्वादे नियुक्तश्च, बृह., ७६
ऋत्विङ्न्यायेन यल्लब्धं, कात्या., ६७७
ऋत्विजं यस्त्यजेद्याज्यो, मनु., ३६८
ऋत्विजां व्यसनेऽप्येवं, नार., ३६३
*ऋषभोऽधिको जेष्ठस्य, गौत., ६५९
* ,, श.लि., ७१२
*ऋषभोऽधिको ज्येष्ठाय, ,, ६५९

ए

एकं भवेद्विभक्तानां, बृह., ६५१
एकं वृषभमुद्धारं, मनु., ६५८
एकं शास्त्रमधीयानो, कात्या., २८
एकं शूद्रः, विष्णु., ७००
एक एव प्रमाणं स. कात्या., १०३
एक एव प्रमाणं स्यात्, बृह., १०२
एक एव सवर्णः स्यात्, देव., ६६३
एक एव सुहृद्धर्मो, मनु., ३७
एक एवौरसः पुत्रः, बृह.,मनु., ७०८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

एकक्रियानिबन्धेन, कात्या., ३०१
एकच्छायाकृतं सर्वं, बृह., ३१२
एकच्छायाश्रितेष्वेषु, याज्ञ., ३०७
एकजातिर्द्विजातिस्तु, मनु.,नार., ४८०
एकत्र कूलपातं तु, बृह., ४५१
एकत्र शिक्ये पुरुषं, नार., २१६
एकदेशोपभोगेऽपि बृह., १८१
एकद्वित्रिचतुर्भागान्, कात्या., ३७१
*एकधनेन ज्येष्ठं तोषयित्वा, आप., ६५५
एकपाकेन वसतां, बृह, ६५१
एकपात्रेऽथ पङ्क्त्यां वा, कात्या., ४२६
एकमेवाद्वितीयं तत्, नार., १२७
एकयोनय एवाद्याः, यम., ८१७
एकरूपा द्विरूपा वा, कात्या., ७६५
एकवासा घृताक्ताङ्गो, यम., ६४०
एकव्रतस्कन्नभावात्, हारी, ६०२
एकशय्यासनं क्रीडा, बृह., ५७८
एकश्चेदुन्नयेत्सीमां, नार. ४४५
एकस्थानासनाहारः, कात्या., ५८०
एकस्थाली सहायारि, नार., १०९
एकस्य चेत्स्याद्व्यसनं, ,, ३६१
एकस्य बहवो यत्र बृह, ५७२
एकस्य बहुभिस्सार्धं, बृह.ना., ५०
एकस्यापि सुते जाते, बृह., ७४०
एकस्मिन् तोलयेन्मर्त्यं, पिता., २१७
एकस्मिन् यत्र दृश्येते, बृह-यम., ६८१
एकां स्त्रीं कारयेत्कर्म, बृह., ६८१
एका चेत्पुत्रिणी तासां, ,, ७४१
एकादशगुणं दाप्यो, मनु., ४२७
एकादश पृथग्गोत्राः, ब्रह्मपुरा., ७३७
,, ,, ७३६
एकादशविधः साक्षी, नार., ९८
एकाधिकं हरेज्ज्येष्ठः मनु., ६६१
एकान्तरस्तु दौष्यन्तो, नार., ८१६
एकाहत्र्यहपञ्चाह, बृह., ६४
एकाहद्व्यहापेक्ष्यं, कात्या., ५७
एकाहे लिखितं यच्च, ,, ३३५
एकैकं तु त्रिधा भिन्नं, बृह., ४७२
एकैकं वादयेत्तत्र, कात्या., १३७
एकैकः पुनरेतेषां, बृह., ३८२
*एकैकमितरेषाम्. श.लि., ७१२
एकैकानेकधा भिन्ना, बृह., ९१
एकैको द्विविधः, प्रोक्तः., २५८
एकैव हि भवेद्भार्या, महाभार., ६९८
*एकोनविंशं हारी, ७११
एको लुब्धस्तु साक्षी स्यात्, मनु., ११८
*एकोऽश्नीयादुत्पन्नं, विष्णु., ३०१
एकोऽहमस्मीत्यात्मानं, मनु., १३१
एकोद्धर्नांशः सर्वेत्र, बृह., ७६०
,, ,, ३७३
एतं सामासिकं धर्मं, मनु., ८३४
एतत्तु कर्तरि धनं नार., १८४
एतत्संग्रहणं प्रोक्तं, बृह., ५७८
,, ,, ६०१
एतत्सर्वं प्रदातव्यं, कात्या. ३१५
एतद्दशाङ्गं करणं, बृह., २७
एतद्यथाक्षरं लेख्ये, कात्या, १६०
एतद्द्वयं समाख्यातं, बृह., ३५६
एतद्विद्याधनं प्राहुः, कात्या., ६७७
एतद्विधानमाख्यातं, बृह., १७७
एतद्विधानमातिष्ठेत्, मनु., ४१८
एतद्विभागं विज्ञेयं, मनु,, ६९६
एतांश्चारैः सुविदितान्, बृह., ७७५
एतानाहुः कूटसाक्ष्ये, मनु., १४१
एतान् दशापराधांस्तु., बृह., ७७५
एतान् दोषानवेक्षस्व, मनु., १३३
एतान्येव प्रमाणानि, नार, २७३
एतावानेव पुरुषो, मनु., ७३८
एताश्चान्याश्चलोकेऽस्मिन्, मनु., ६०९
एतासां यान्यपत्यानि, हारी., ६४६
एते कर्मकरा ज्ञेया, नार., ३८३
एते तु शपथाः प्रोक्ताः, बृह., २५६
एते द्वादशपुत्रास्तु, देव., ७१५
एतेनैव प्रकारेण नार., ५५७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

एतेऽप्यनभिसम्बन्धः,	उशना.,	११८
एते राष्ट्रे वर्तमाना.,	मनु,,	५२७
एते षट् सदृशान् वर्णान्,	मनु-विष्णु.	८२१
एतेषां निग्रहो राज्ञः,	मनु.,	६००
*एतेषां पूर्वः पूर्वः	विष्णु.,	७१६
एतेषां समवेतानां,	बृह.,	५०
एतेषामपराधे तु,	कात्या.,	७८०
एतेष्वेव यदा देयः,	,,	२६६
एतेष्वेवाभियोगे तु,	,,	११७
एतेष्वेवाभियोगेषु.,	,,	२०८
एते सनाभयस्तूक्ताः,	,,	११३
एते सर्वे पृथग्ज्ञेया,	मनु.,	७८४
एते साधरणा मासा,	पिता,	२०३
*एते हि धर्मप्रतिकरा.	शं-लि..,	७८०
एतैः समापराधानां,	कात्या.,	८०२
एतैरुपाययोगैस्तु,	मनु.,	६०८
एतैरेव नियुक्तानां,	कात्या,	२०८
एतै लिंङ्गैर्नयेत्सीमां,	मनु.,	४४१
एनश्च श्रावयित्वा,	नार.,	२४६
एनो गच्छति कर्तारं,	मनु,,	३५
एभिरेवगुणैर्युक्ता	दक्ष.,	६१४
एभिश्च व्यवहर्ता यः,	याज्ञ.,	५१५
एभिर्श्चिह्नैः सदा ज्ञेया,	कात्या.,.	५८०
एभिस्तूत्कृष्टमूल्यानां,	नार.,	५३३
एवं कार्याणि सर्वाणि,	मनु.,	७७०
एवं क्रियाप्रपन्नानां,	बृह.,	३६३
एवं क्षत्रियविट्शूद्राः,	देव.,	८१२
एवं घ्नतां बहूनां तु,	याज्ञ.,	४९२
एवं चरेत्सदा युक्तो,	कात्या.,	८०६
एवं तत्रर्गिको ब्रूते,	बृह.,	३३१
एवं तत्र विधिना प्रोक्तं,	कात्या.,	२६२
*एवं तयोर्द्विधा	श.लि,	७४०
एवं दण्डविधिं कुर्यात्,	मनु.,	४२४
एवं धर्मं विजानीमः,	मनु.,	७३८
एवं धर्मो दशाहात्तु,	कात्या.,	४३१
एवं परस्पराज्ञाने,	बृह.,	६४१
एवं परीक्षितं सभ्यैः,	,,	५१
एवं पृष्टः स यद्ब्रूयान्,	कात्या.,	५१
एवं प्रत्यर्थिनोक्तं तु,	,,	१६८
*एवं बहूनां निघ्नतां	विष्णु,	४९२
एवं योनिरेव बलवती,	श.लि.,	६०७
*एवं वर्णभेदः,	,,	८२९
एवं वादिकृतान् वादान्,	बृह.,	७६९
एवं विदित्वा तत्साक्षी,	,,	१२६
एवंविधस्तु यो भोगः,	,,	१७७
एवंविधानि कालानि,	नार.,	२१४
एवं विधान्नृपो देशान्,	मनु.,	५४६
एवं शास्त्रोदितं राजा,	बृह.,	१७
एवं स बन्धनात्तस्मात्,	नार.,	१२७
एवं समुद्धृतोद्धारे,	मनु..	६६०
एवं सह वसेयुर्वा,	मनु.,	६५१
एवं स्वभावं ज्ञात्वासां,	,,	६०५
एवं हि विनयः प्रोक्तो,	नार.,	४६७
एवमन्येऽपि विज्ञेयाः,	नार.,	७१९
एवमादीन्विजानीयात्,	मनु.,	५०९
एवमुक्त्वा विषं शार्ङ्ग,	याज्ञ.,	२८३
एष एव विधिर्ज्ञेयो,	,,	४५२
,,	,,	७६३
एष एव विधिर्दृष्टः,	नार.,	९५
,,	,,	३४७
एष एवोदितो धर्मो,	बृह.,	३४७
एष दण्डः समाख्यातः,	बृह.,	४८३
एष दण्डः समेयुक्तः,	बृह.,	४८६
एष दण्डो हि दासस्य,	कात्या.,	८००
एष धर्मः समाख्यातः,	बृह.,	३७०
एष धर्मः समासेन,	मनु.,	६१३
एष धर्मो गवाक्षस्य,	मनु.,	७३९
एष नौयायिनामुक्तो,	मनु.,	७९०
एष वादिकृतः प्रोक्तो,	बृह.,	७७३
एष वृद्धिविधिः प्रोक्तः,	नार.,	२८७
एषां मूर्धा नृपोऽज्ञानां,	बृह.,	२६
एषां हि विरहेण स्त्री,	मनु,,	६१९
एषामग्रे निश्चितस्य,	बृह.,	३०
एषामन्यतमः स्थाने,	मनु.,	१४१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

एषामन्यतमाभावे, याज्ञ., ९२
एषामन्यतमो यत्र, कात्या., १९५
एषामपतितान्योन्य, याज्ञ., ५६१
एषामभावे पूर्वस्य, याज्ञ., ७६०
एषामेव प्रभेदोऽन्यः, नार., ४२
एषु कोशः प्रदातव्यो, पिता., २०९
एषु वादेषु दिव्यानां, कात्या., २०८
एषु स्थानेषु भूयिष्ठं मनु., ४३
एषोऽखिलेनाभिहितो, मनु.. ५०५
एषोदिता घातकानां, बृह., ५७५
एह्येहि भगवन् धर्म, पिता.. २१९

ऐ

ऐन्द्रजालिकलुब्ध, नार., ११०

ओ

ओघवाताहृतं बीजं, मनु., ७३९
ओषधीर्मन्त्रयोगांश्च, पिता., २४०
*औरसः क्षेत्रजः. श. लि., ७१२
औरसः क्षेत्रजश्चैव, मनु., ७१५
,, ,, ,, नार., ७१६
औरसं पुत्रिकापुत्रं, मनु., ७१५
औरसक्षेत्रजौ पुत्रौ, ,, ७१०
औरसाः क्षेत्रजास्तेषां, याज्ञ., ६६७
औरसा अपि नैतेंऽशं, नार., ६६८
औरसे पुनरुत्पन्ने, देव., ७१६
औरसो धर्मपत्नीजः याज्ञ., ७१९, ७२६
औरसो नाम पुत्रः सः, देव., ७१९
औरसो यदि वा पुत्रः, ब्रह्मपु., ७३६
औरसो विभजन् दायं. मनु., ७१०

क

कक्षच्छेदे तुलाभङ्गे, व्यास., २२३
कक्षास्थाने यदा तुल्यं नार., २१८
कट्यां कृताङ्को निर्वास्यः, मनु., ४९१
कण्ठकेशाम्बरग्राही, कात्या., ५८०
कण्ठेऽक्षमालामासज्य, नार., ५२०
,, ,, ७६७
कथं तत्र विभागः स्यात् , मनु., ६५८
कदन्नं च कुवासश्च, नार., ६१९
कनिष्ठो वाविभक्तस्वः, कात्या., २७५
कन्यकानां त्वदत्तानां, कात्या., ६७१
कन्धराबाहुसक्थ्नां च, याज्ञ., ४८९
कन्यां भजन्तीमुत्कृष्ट, मनु , ५९७
कन्यागतं तु तद्वित्तं, कात्या., ६७८
कन्याभ्यश्च पितृद्रव्यं, देव., ६७०
कन्याया दूषणे स्तेये, कात्या., ६७
कन्यायामसकामायां, नार., ५९६
कन्यायामसकामायां, श.लि., ५९६
कन्या वैवाहिके चैव, कात्या., ३१५
कन्यैव कन्यां याः कुर्यात् , मनु., ५९७
कन्यैवाक्षतयोनिर्या, नार., ६४४
कन्यैवाक्षतयोनिर्वा, नार., ३१९
कम्पः स्वेदोऽथ वैवर्ण्यं, कात्या., ७८
करणं कारयेद्वापि., बृह., ३६८
करपाददन्तभङ्गे, याज्ञ., ४८९
कराग्रं न धुनेद्यस्तु, पिता.,बृह.,२५२
करीवास्थितुषाङ्गारः, बृह., ४४१
करीषमिष्टकाङ्गारान्, मनु., ४४०
करौ प्रमर्दितव्रीहेः, विष्णु., २२६
कर्णनासाकरच्छेदे, बृह., ४८८
कर्णौ चर्म च वालांश्च, मनु., ४१८
कर्णौष्ठघ्राणपादाक्षि, कात्या., ४८८
,, ,, ८०२
कर्तव्यं वचनं तेषां, बृह., ४२०
,, ,, ,, याज्ञ., ४२१
कर्तव्या न प्रदुष्टास्तु कात्या., ४४३
कर्तव्या भ्रातृभिस्तेषां, नार., ६७०
कर्तव्यो मध्यमो दण्डः, बृह., ४८८
कर्ता च मुच्यते पापात् , अङ्गि., ७९५
कर्ता ममेयं कर्मेति, नार., ३७९
कर्तुः शरीरसंस्थांश्च, पिता., २४०
कर्तुः समपदं कार्यं, बृह ,पिता.,२२४
कर्तृनसौ साक्षिणश्च, नार., ४१
कर्म कुर्यात्प्रतिज्ञातं, बृह., ३८५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

कर्मणा क्षत्रविट्च्छूद्रान्, कात्या., ३२७
कर्मणापि समं कुर्यात्, मनु., ३२६
कर्मणा व्यवहारेण, कात्या., ३२४
कर्म तत्स्वामिनः कुर्यात्, बृह., ३८५
कर्माकुर्वन् प्रतिश्रुत्य, नार, ४०३
कर्माणि तु करिष्यामि, बृह, १५४
कर्मानुरूपं निर्वेशं, बृह, ३७०
कर्मापि द्विविधं प्रोक्तं, नार., ३८६
कर्मारम्भं तु यः कृत्वा, कात्या., ४०३
कर्मोपकरणं चैषां, नार., ४०२
कलहापकृतं देयं, याज्ञ., ४९२
कल्पितो यस्य यो दण्डः, कात्या., ७९७
कवाटवीजसंयुक्तां, पिता., २१६
कश्चित्कृत्वात्मनश्चिह्नं, नार, बृह., ४९६
कश्चिच्चेत्संचरन् देशान्, नार., ३६२
काकिणी तु चतुर्भागं, नार., ८०९
काकिण्यादिस्तु यो दण्डः, नार., ७९८
काकिण्यादिस्त्वर्थदण्डः, नार., ७९८
काकिण्यो वध्रिकाश्चैव, मनु. ७६१
काङ्क्षन्ति पितरः पुत्रान्, बृह., ७४३
काणं खञ्जं च नादद्यात्, बृह, ३७०
काणं वाप्यथवा खञ्जं, मनु., नार., ४७५
*कानीनः पञ्चमः, वसि., ७२९
कानीनं च सहोढं च, मनु, ७१५
कानीनश्च सहोढश्च, नार., ७१६
,, ,, , ,, ७३०
,, ,, , बृह., ७१७
,, ,, , मनु, ७१५
*कानीनसहोढ, गौत., ७१२
कान्तारकास्तु दशकं, याज्ञ, २८३
कामं तदपि गृह्णीयात्, कात्या., ४९
कामं तु क्षपयेद्देहं, मनु., ६३६
*कामं वसेयरेक, श.लि., ६५१
कामक्रोधाभिभूतार्थ, नार., २७२
कामक्रोधास्वतन्त्रार्थ, कात्या., ३७९
कामक्रोधौ तु संयम्य, मनु., ११
कामतस्तु भजेदेनं, नार., ६४५
कामतो नाभिनन्देत, नार. ६१६
कामयेत्तत्र सा दण्ड्या, बृह. ५९३
कामात्क्रोधाच्च लोभाच्च, नार, ४१
कामात्तु संश्रितां यश्च, कात्या., ३९८
कामाद्दशगुणं प्रोक्तं, मनु., १४१
कामात्पुरीषं कुर्यात्स, कात्या., ४५५
कामात्मविषयः क्षुद्रो, मनु., ७९४
कामात्समाश्रयेदन्यं, नार., ६४५
कामानामपि दातारं, महाभा., ६०८
कामार्ता स्वैरिणी वा तु, कात्या., ५९८
कामिनीषु विवादेषु, मनु., २५७
कामी तु संस्थितो यत्र, कात्या., ५८१
कायाविरोधिनी शश्वत्, व्यास., २८२
,, ,, नार. २८३
कायिका कालिका चैव, नार. २८२
कारणं कारणोपेते, बृह., ६९
कारणं भुक्तिरेवैका, नार., १७९
कारणप्रतिपत्तौ तु, नार., ८९
कारणात्पूर्वपक्षेऽपि, कात्या., ८७
कारणे विधिरेव स्यात्, व्यास., ३३१
कारयित्वोत्तरं सम्यक्, बृह., ८७
कारयेदायसं पात्रं, पिता, २५२
कारयेत्तद्बहुत्वं चेत्. कात्या., ६१२
कारयेद्दासकर्माणि. कात्या., ३९६
कारयेद्वा ऋणी लेख्यं, बृह., ३२७
कारयेत्प्रत्ययायैव, कात्या., ३०५
कारयेत्सज्जनैस्तानि. कात्या., २०८
कारयेत्सर्वदिव्यानि, विष्णु.याज्ञ., २१३
कारयेन्निष्कृतिं कृच्छ्रं, बृह., ५९४
कारयेन्मण्डलान्यष्टौ, बृह.,पिता.,२२४
कारावरो निषादात्तु, मनु. विष्णु. ८२२
कारिता च शिखा वृद्धिः, बृह., २८२
कारूषश्च विजन्मा च, मनु. ८२६
कार्मिकं रोमबद्धं च, याज्ञ. ५२५
कार्यः क्षतानुरूपस्तु, बृह., ४८८
कार्यः परीक्षकैर्नित्यं, पिता २१७
कार्यं तु साधयेद्यो वै, कात्या., ५७०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

कार्यं तु कार्यिणामेवं,	कात्या,	३८
कार्यगौरवमासाद्य,	नार.,	११८
कार्यबाधावहीनस्तु,	बृह.,	४९
कार्यमुद्दिश्य पीडां यः,	उश.,	४६
कार्यस्य निर्णयं सम्यक्,	कात्या,	३८
कार्याणां निर्णयार्थेषु,	कात्या,	२५९
कार्यातिपातव्यसनि,	कात्या,	५५
कार्यार्थे कार्यनाशः स्यात्,	कात्या,	८०६
कार्ये चाधर्मसंयुक्ते,	बृह.,	३७९
कार्येष्वभ्यन्तरो यश्च,	नार., कात्या.,	९९
कार्यो बलेन महता,	प्रजा.,	१६८
कार्यौ द्वितीयापराधे,	याज्ञ.,	५३१
कार्षापणं भवेद्दण्डयो,	मनु.,	७९९
कार्षापणप्रमाणं तु,	नार,	८०९
कार्षापणस्तु विज्ञेयः,	मनु.,	८०८
कार्षापणाद्या ये प्रोक्ताः,	नार.,	७९९
कार्षापणान्ता सा दिव्ये,	बृह.,	१९९
कार्षापणावराद्यस्तु,	नार.,	७९९
कार्षापणो दक्षिणस्यां,	नार.,	८०९
कार्षापणोऽब्दिका ज्ञेया,	नार.,	८०९
कार्ष्णायसमलंकारः,	मनु.,	८३२
,, ,,	यमः.,	८३२
कालं देशं च विज्ञाय,	कात्या,	५६
कालं प्रार्थयते यत्र,	बृह.,	६४
कालं विवादे याचेत,	कात्या.,	६४
कालं संवत्सरादर्वाक्,	कात्या,	६६, ६६
कालकूटमलावुं च,	नार.,	२४०
कालं तत्र न कुर्वीत,	कात्या,	६७
कालदेशविरोधे तु,	कात्या,	२०७
कालमासाद्य कार्यं च,	मनु.,	५३०
कालशक्ती विदित्वा तु,	कात्या.,	६५
कालहीने ददद्दण्डं,	कात्या.,	३४५
कालाकृतिवयोद्रव्य	व्यास.,	१५०
कालातिहरणाद्भुक्तिः,	नार.,	१८२
कालातीतेषु वा कालं,	कात्या.,	६४
काले कार्यार्थिनं पृच्छेत्,	कात्या.,	४७
काले कालकृतो नश्येत्,	याज्ञ.,	२९७
कालेऽदाता पिता वाच्यो,	मनु.,	६०४
कालेन विधिना देयं,	कात्या.,	३१३
कालेऽपूर्णे त्यजन्कर्म,	नार.,	४०५
काले व्यतीते प्रतिभूः,	कात्या.,	३०४
काष्ठभाण्डतृणादीनां,	नार.,	५३६
काष्ठलोष्टेष्टपाषाण,	याज्ञ.	५०१
कासत्यकस्माच्च भृशं,	नार.	१४०
किं कार्यं का च ते पीडा,	कात्या.	४७
किंचिदूनं प्रदाप्यः स्यात्,	व्यास.,	३४४
किंश्चिदेव तु दाप्यः स्यात्,	मनु.,	५८३
किं तु राजा विशेषेण,	नार.,	१६
किंत्वलंकृत्य सत्कृत्य,	नार.,	५९६
*किण्वकार्पाससूत्र,	विष्णु.,	२९०
कितवान् कुशीलवान् केरान्.	मनु.,	५२७
कितवेष्वेव तिष्ठेरन्,	नार.,	७६८
कीर्तिते यदि भेदः स्यात्,	कात्या.,	४४६
कीनाशाः कारुकाः शिल्पि,	बृह.,	३१
कीनाशो गोवृषो यानं,	मनु..	६९७
*कुक्कुटानां प्रहर,	श. लि.	८३०
कुटुम्बं बिभृयाद्भ्रातुः,	नार.	६८२
कुटुम्बभक्तवसना,	बृह,	३७५
कुटुम्बार्थमशक्तेन,	कात्या.,	३१४
कुटुम्बार्थेऽध्यधीनोऽपि,	मनुः,	३१४
कुटुम्बार्थेषु यो युक्तः,	नार.,	६६५
कुटुम्बिनायका यस्य,	व्यास.,	१५७
कुटुम्बिनोऽथ कायस्थ,	व्यास.,	१५७
कुड्यव्यवहितो यस्तु,	बृह.,	१००
कुसीदात्सीदतश्चैव,	बृह.,	२७७
कुद्दालपाणिर्विज्ञेयः,	नार.,	१९५
कुनखी श्यावदच्छ्वित्र.	नार.,	११०
कुमार्यां तु स्वान्यादाय,	आप.	५९५
कुरुते दानहरणं,	बृह.,	४५१
कुर्युरर्धं यथा पण्यं,	मनु.,	५१८
कुर्याच्च सदृशं लेख्यं,	व्यास.	१७२
कुर्याच्छास्त्रप्रमाणेन,	कात्या	४४
कुर्याच्छ्वशुरयोः पाद,	याज्ञ,	६२०
कुर्यात्प्रत्यभियोगं च,	याज्ञ.,	७२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

कुर्यादलग्नकौ रक्षेत्,	बृह.,	२७
कुर्यान्न्यूनाधिकं तुल्यं,	बृह.,	७७१
कुर्युः कर्माणि नृपतेः,	कात्या.,	५४२
कुर्युर्भयाद्वा लोभाद्वा,	कात्या,	४४६
कुर्युर्यथेष्टं तत्सर्वं,	नार.,	७६०
कुर्युस्तेऽव्यभिचारेण,	नार.,	३५९
,,	,,	३६१
कुर्वन्ति क्षेत्रिणामर्थं,	मनु.,	७३८
कुर्वन्ति सदृशं लेख्यं,	बृह.,	१६६
कुर्वन्त्युत्कोचकास्ते तु,	व्यास.,	५२१
कुर्वन्त्यौपाधिकाश्चान्ये,	व्यास,	५१२
कुर्वीत चैषां प्रत्यक्षं,	मनु.,	५१७
कुर्वीत जीवनं येन,	कात्या.,	६६३
कुर्वीत पुनराह्वानं,	व्यास.,	५६
कुर्वीत शासनं राजा,	मनु.,	५१०
कुलं काण्डमिति ख्यातं	यमः,	७१८
कुलजे वृत्तसंपन्ने,	मनु,	३३९
कुलधर्मं तु तं प्राहुः,	कात्या.,	२०
कुलशीलवयोवृत्त,	कात्या.,	३०
कुलश्रेणिगणादीनां,	बृह.,	१७०
कुलश्रेणिगणाध्यक्षाः,	बृह.,	३०,४२५
कुलादिभ्योऽधिकाः सभ्याः,	बृह.,	३०
कुलादिभिर्निश्चितेऽपि,	बृह.,नार.,	२६८
कुलादीनां समक्षं चेत्,	कात्या.,	११६
कुलानि जातीः श्रेणीश्च,	याज्ञ.,	७७५
कुलीनदक्षानलसैः,	बृह.,	३५८
कुलीना रूपवत्यश्च,	महाभा.,	६०७
कुलीनार्यविशिष्टेषु,	कात्या.,	८०१
कुले ज्येष्ठस्तथा श्रेष्ठः,	नार.,	२७३
कुले तदवशेषे च,	नार.,	६३९
कुले मुख्येऽपि जातस्य,	मनु.,	८२८
कुले विनीतविद्यानां,	कात्या.,	६८१
कुलैश्च यत्कृतं कार्यं,	कात्या.,	३१
कुल्याः कुलविवादेषु,	नार.,कात्या.,	९९
कुल्याः संबन्धिनश्चैव,	कात्या.,	११३
कुल्या दुहितरो वापि,	देव.,	७४९
कुल्याभावे स्वधादाता,	देव.,	७०३

कुल्यायननिरोधश्च,	बृह.,	४२३
कुष्ठिनीं पतितां वन्ध्यां	देवल.,	६१६
*कुसीदं पशुरूप,	गौत.,	२८९
कुसीदपशुवाणिज्ये,	बृह.,	२७६
कुसीदपथमाहुस्तं,	मनु,	२८६
कुसीदवृद्धिर्द्विगुण्यं,	मनु,	२८८
कुसीदवृद्धिर्धर्म्या,	गौत.,	२७८
कुसीदादिविधिस्त्वेव,	बृह.,	२९७
कुसीदाद्यैः पदैर्हानो,	बृह.,	४९
कुहकः प्रत्यवसितः,	नार.,	११०
कुहकाशङ्कया राजा	पिता,	२४४
*कूटतुलामान,	श. लि.,	५१५
कूटलेख्यं तु तत्प्रोक्तं,	बृह.,	१६४
*कूटशासनकर्तॄंश्च,	विष्णु.,	५७०
कूटशासनप्रयोगे,	श. लि.,	५७०
कूटसभ्यः कूटसाक्षी,	बृह.,	१२६
*कूटसाक्षिणां,	विष्णु,	३९,१४२
कूटसाक्षी स विज्ञेयः.	नार.,	१४०
कूटसाक्ष्यं तु कुर्वाणः,	मनु.,	१४२
कूटसाक्ष्यपि निर्वास्यः,	कात्या..	८०२
कूटस्वर्णव्यवहारी,	याज्ञ.,	५२२
कूटाक्षदेविनः क्षुद्राः,	बृह.,	५२१,७६७
कूटाक्षदेविनः पापात्,	नार.,	५२०
कूटोक्तौ साक्षिणां वाक्यात्,	कात्या.,	१६८
*कूपपथस्थानं,	हारी.,	६२४
कूष्माण्डैर्वापि जुहुयात्,	मनु.,	१४७
*कृच्छ्रमदण्डने,	वसि.,	७९६
कृतः पञ्चविधस्तेषां,	नार.,	९८
कृतं चेदेकदिवसे,	बृह.,	७७२
कृतं तद्धर्मतो विद्यात्,	मनु.,	२६७
कृतं रूपार्थलोभेन,	बृह.,	५७७
कृतकार्यसहायाश्च,	नार.,	५४३
कृतकालव्युपरमात्,	नार.,	३९१
कृतकाष्ठाश्मकौलालः	श. लि.,	५३६
कृतमस्वामिना यच,	कात्या.,	१६४
कृताकृता वा पुत्रस्य,	बृह.,	७४७
कृतानुसारादधिका,	मनु.,	२८६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

कृतान्नं चाकृतान्नेन,	बृह.,	६४१
कृते कर्मणि यः स्वामी,	बृह.,	४०८
कृतेऽकृते विभागे वा,	बृह.,	७०७
कृत्रिमः पञ्चभागं तु,	ब्रह्मपु.,	७११
कृत्वा चौरस्य हन्तुर्वा,	याज्ञ.,	५४८
कृत्वा मृषा तु शपथं,	यमः,	२५७
कृत्वोद्धारमदत्वा यो,	कात्या.,	२८६
कृत्स्नमेव लभेतांशं,	मनु.,	३६४
कृमिचौरव्याघ्रभयात्,	बृह.,	४१५
कृशातिवृद्धं शूद्रं च,	बृह.,	३७०
कृष्णलैश्चोक्तमेव स्यात्,	कात्या,	८०९
केदाराराममार्गैश्च,	नार.,	४४५
केन कस्मिन्कदा कस्मात्,	कात्या.,	४७
केवलं शास्त्रमाश्रित्य,	बृह.,	१५
*केशाकेशिग्रहणात्,	श.लि.,	१९५
केशाकेशिगृहीतश्च,	नार.,	१९५
केशाकेशिग्रहैश्चापि,	व्यास,	५७९
केशेषु गृह्णतो हस्तौ,	मनु.,	४९१
कैवर्तमिति यं प्राहुः,	मनु.,विष्णु,	८२२
कोऽर्थस्तेन तु पुत्रेण,	बृह.,	६६६
कोशः प्राज्ञैर्न दातव्यो,	पिता.,	२०७
कोशपानं तदर्धे वा,	कात्या.,	२०२
कोशेन लेख्यक्रियया,	बृह.,	४२०
कोष्ठागारायुधागार,	मनु.,	५३०
कौमारं पतिमुत्सृज्य,	नार.,	६४४
कौशेयं चोत्तमद्रव्यं,	बृह.,	५५७
कौशेयवल्कलादीनां,	नार.,	५२६
क्रमशः कथ्यते वादो,	बृह.,	३८२
क्रमशः संप्रवक्ष्यामि,	,,	२७७
क्रमागतः शासनिकः,	,,	१७७
क्रमात् पितॄणां नामानि,	कात्या.,	६०
क्रमादभ्यागतं द्रव्यं,	याज्ञ,.	६७२
क्रमादव्याहतं प्राप्तं,	नार.,	३१०
क्रमादते तु धर्मोऽयं,	कात्या.,	६४७
क्रमायाते ह्येष धर्मो,	नार.,	३६८
क्रमेणाचार्यसच्छिष्य,	याज्ञ.,	७५४

क्रमादेते प्रवर्तन्ते,	नार.,	७१७
क्रयं शिल्पिषु निक्षिप्तं	कात्या.,	१९१
क्रयः प्रोषितनिक्षिप्तं,	,,	३३९
क्रयविक्रयधर्मेषु,	नार.,	४२९
क्रयविक्रयानुशये	बृह.,	४३८
क्रयविक्रयानुशयो,	मनु.,	४३
क्रयेण स विशुद्धस्तु,	,,	३५२
क्रयो वा निःस्रवस्तस्मात्,	याज्ञ.	५१७
क्रियते धर्मतत्त्वज्ञैः,	नार.,	२३७
क्रियते निर्णयस्तत्र,	बृह.	२६१
क्रियमाणे तु कर्तव्ये,	,,	१००
क्रियां बलवतीमुक्त्वा.,	कात्या.,	९०
क्रियाकारेषु सर्वेषु,	,,	१२४
क्रियाणां सर्वनाशः स्यात्,	संवर्त.,	१७३
क्रियापादस्तथा चान्यः,	बृह.,	४५
क्रियापादश्च तेनायं,	कात्या,	४८
क्रिया बलवती पूर्वा,	बृह.,	७७२
क्रियाभेदो मनुष्याणां,	नार.,	४२
क्रियाभ्युपगमादेतत्,	मनु,	७२२
क्रियार्णादिषु सर्वेषु,	नार.,	७७२
क्रियार्थिनावरुद्धः,	कात्या.,	५२
क्रियावधारणोपेतं,	बृह.,	१५९
क्रियावसन्नोऽप्यर्हेत्तु,	नार.,	२६३
क्रिया वा दैविकी प्रोक्ता,	कात्या.,	९३
क्रियासमूहकर्तृत्वे,	कात्या,	२०९
क्रियास्थित्यनुरूपस्तु	,,	६५
क्रीडते पतिना सार्धं,	अङ्गि.,	६३३
,,	व्यास.,	६३४
क्रीडाशरीरसंस्कार,	याज्ञ,	६३१
क्रीणीयाद्यस्त्वपत्यार्थं,	मनु.,	७३२
क्रीतं तत्स्वामिने देयं,	कात्या.	४३७
क्रीतानुशय इत्येत्,	नार.,	४३५
क्रीत्वागच्छन्ननुशयं,	कात्या.,	४३५
क्रीत्वात्वनुशयात्पण्यं,	,,	,,
क्रीत्वा नानुशयः कार्यः,	याज्ञ.,	४३६
क्रीत्वा नानुशयं कुर्यात्,	नार.,	४३६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

क्रीत्वा प्राप्तं न गृह्णीयात्, कात्या., ४३१
क्रीत्वा मूल्येन यः पण्यं, नार., ४३५
क्रीत्वा विक्रीय वा किंचित्, मनु., ४३०
क्रुद्धः शत्रुगृहं गच्छेत्, ,, १३२
क्रुद्धहृष्टप्रमत्तार्त, बृह., ३७९
क्रूरं धनुः सप्तशतं, नार., २३४
क्रेता पण्यं परीक्षेत, नार., ४३६
क्रेतारश्चैव भाण्डानां, कात्या., ५४९
क्रेतुराज्ञोर्मूलदमौ, बृह., ३५१
क्रेत्रे मूल्यं प्रदाप्यस्ते, ,, ५२४
क्रोधादिना निमित्तेन, ,, ५७२
*क्रोशतस्तथाधिक्षितान्, श.लि., ४७७
क्लान्तसाहसिकाश्रान्त., नार., ११०
क्लीवं विहाय पतितं, कात्या., ७२८
क्लीवातुरान्सत्त्वहीनान्, नार., २०५
क्व तद्वदतु साक्षित्वम्, नार., ११५
क्षतं भङ्गोपमादौ वा, कात्या., ५५९
क्षतस्याल्पमहत्वं च, बृह.,कात्या ,५७३
क्षत्तारं क्षत्रिया शूद्रान्, नार., ८७६
*क्षत्तुः प्रतीहार, श.लि., ८३०
क्षत्तुर्जातस्तथोग्रायां, मनु.,विष्णु.,८२०
*क्षत्तृवैदेहकयोः, बौधा., ८१८
*क्षत्तृवैदेहकौ, शङ्ख, ८१५
क्षत्रविट्शूद्रधर्मस्तु, कात्या., ३९६
क्षत्रविट्शूद्रयोनिस्तु, मनु., ८०२
क्षत्रशूद्रवपुर्जन्तुः, मनु., ८१३
क्षत्रियं चैव वैश्यं च, मनु., ३९७
क्षत्रियं मध्यमं वैश्यं, याज्ञ., ५६४
क्षत्रियं मध्यमं चैव बृह., ४७९
*क्षत्रियवर्जं सप्तधा, विष्णु., ६१९
*क्षत्रियवैश्यानु, वसि., ८२३
,, श.लि., ,,
*क्षत्रियवैश्यानुलोमान्तर, वसि., ,,
*क्षत्रियवैश्यानुलोमान्तरोत्पन्नो, श.लि., ८२३
*क्षत्रियवैश्यौ राज, विष्णु., ७००
क्षत्रियश्चतुर्थमंशं, ,, ७९२
*क्षत्रियस्य क्षत्रिया, ,, ६५९
क्षत्रियस्यापि भार्ये द्वे, महाभार., ६९८
*क्षत्रियाच्चेत्तुल्य, गौत, ७०१
क्षत्रियाच्छूद्रकन्यायां, मनु., ८१३
क्षत्रियाज्जातमेवं तु, मनु., ८२५
क्षत्रियाज्जायते सूतो, यम., ८१८
*क्षत्रियादीनां ब्राह्मणवधे, बौधा., ५७२
*क्षत्रियाद्ब्राह्मण्यां, ,, ८१८
*क्षत्रियापुत्रस्त्रीन्, विष्णु., ६९९
क्षत्रियायां तु वैश्येन, यम., ८१८
*क्षत्रियायां मागधः, श.लि., ८१५
*क्षत्रियायां वैश्यशूद्रौ, हारी., ८१८
क्षत्रियायामगुप्तायां, मनु., ५९१
क्षत्रियाया हरेत्पुत्रः, महाभार., ६९८
क्षत्रिया षट् समास्तिष्ठेत्, नार., ६४२
*क्षत्रियेण, पैठीन., ८१९
*क्षत्रियेण कृष्णायां, ,, ,,
*क्षत्रियेण क्षत्ता, पैठीन., ८१९
*क्षत्रियेण वैश्यायां उशना., ८१४
,, श. लि. ,,
क्षत्तुग्रपुलकसानां तु, मनु., ८२९
क्षत्र्यां तथोग्रजः पुत्रः, देव., ८२०
क्षत्र्यासुग्रसंगे, श. लि., ८१९
क्षन्तव्यं प्रभुणा नित्यं, मनु., ४७
क्षमालिङ्गानि चान्यानि, कात्या., ६०
क्षयं वृद्धिं च जानीयात् ,, ४३६
क्षयं वृद्धिश्च वणिजा, याज्ञ. ,,
क्षयः संस्क्रियमाणानां, नार., ५२४
क्षयोदयेन चाल्पा सा, बृह., ४५१
क्षयोदयौ जीवनं च, ,, ४५०
क्षयो हानिर्यदा तस्य, ,, ३६०
क्षिपन् स्वस्रादिकं दद्यात्, ,, ४७८
क्षिप्तैस्तु मज्जनं कार्यं, कात्या., २३५
क्षुद्रकाणां पशूनां च, मनु., ५०२
*क्षुद्रपशवः सर्वथा, श. लि., ४६९
क्षुद्रमध्यमहाद्रव्य, याज्ञ., ५३७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

क्षुद्रमध्यमोत्तमानां तु,	नार.,	५०६
क्षेत्रं गृहीत्वा यः कश्चित्,	व्यास,	४६१
क्षेत्रं चेद्विकृषेत्कश्चित्,	नार.,	४५९
क्षेत्रं त्रिपुरुषं यत्स्यात्,	नार.,	४५९
क्षेत्रं ससस्यमुल्लङ्घ्य,	बृह.	४५१
क्षेत्रकूपतडागानां,	मनु.,	४५२
,,	कात्या.	,,
क्षेत्रजादीन् सुतानेतान्,	मनु.,	७३५
क्षेत्रजाद्याः सुताश्चान्ये,	बृह.,	७११
क्षेत्रजो गर्हितः सद्भिः	,,	७१७
क्षेत्रजेषु च पुत्रेषु,	नार.,	६६१
*क्षेत्रबीजभक्त,	श लि.,	८०
*क्षेत्रमर्यादाभेदेऽष्टशतं	,,	४५६
क्षेत्रमेकं द्वयोर्बन्धे.	बृह.,	३०१
क्षेत्रवास्तुतडागेषु	कात्या.	४४३
क्षेत्रवेश्मग्रामवन	याज्ञ.,	५६७
क्षेत्रसीमाविरोधेषु,	नार.,	४४४
क्षेत्रस्य हरणे दण्डा,	याज्ञ.,	४५६
क्षेत्राधिकं यदा भुक्तं,	बृह.,	२९७
क्षेत्रादीनां तथैव स्यात्,	कात्या.	२७५
क्षेत्राधिकारो यत्र स्यात्	नार.,	४३८
क्षेत्रारामविवीतेषु,	कात्या.,	४७०
क्षेत्रिकस्य मतेनापि.,	,,	७२२
क्षेत्रिकस्यात्यये दण्डो,	मनु.,	५३२
क्षेत्रिकस्याविज्ञानेन,	,,	७३९
क्षेत्रिकानुमते बीजं,	नार.,	७२२
*क्षेत्रिणः पुत्रो जन.,	वसि.,	७३७
*क्षेत्रियः पारदारि,	गौत.,	७३९
क्षेत्रेष्वन्येषु तु पशुः,	मनु.,	४६४
क्षेत्रोपकरणं सेतुं,	बृह.,	५५७
क्षेपं करोति चेद्दण्ड्यः	याज्ञ.,	४७५
*क्षेपेऽष्टशतं यथानुरूपं,	श.लि.,	१९६
क्षेप्ता च क्षत्रियः कार्यः,	पिता.,	२३४
*क्षेमकृद्राजा यस्य,	आप.,	५११

ख

खरगोमहिषोष्ट्रादीन्,	कात्या.,	५००
खसजाताः प्रगृह्णन्ति,	बृह,	२१०
खादयेद्वा सारमेयैः,	,,	५९३
खादिरां कारयेत्तत्र,	नार.,	२१४
खिलोपचारं तत्सर्वं,	,,	४८९
ख्यापितं चेद्द्वितीयेऽह्नि,	कात्या,	१६२

ग

गच्छेत्परमया शक्त्या,	पिता-नार.,	२३८
*गजाश्वोष्ट्रघाती,	विष्णु.,	४९९
गणको गणयेदर्थं,	बृह.,	२७
गणको लेखकश्चैव,	कात्या.,	३०
गणद्रव्यं हरेद्यस्तु,	याज्ञ.,	४२४
गणनावञ्चकाश्चैव,	बृह.,	७६७
गणपाषण्डपूगाश्च,	कात्या.,	८१०
गणवृद्धादयस्त्वन्ये,	नार.,	४४७
गणानां वञ्चकाश्चैव,	बृह.,	५२१
गणानां श्रोणिवर्णानां,	कात्या.,	४२८
गणिमं तुलिमं मेयं,	नार.,	४२९
गणैश्च श्रेण्यविज्ञातं,	बृह,	३०
गन्धमाल्याम्बरैश्चापि,	कात्या.,	५८०
गमने त्वागमः कार्यः,	,,	२३५
गम्याः स्युरानुलोम्येन,	नार.,	५९८
गम्या अपि हि नोपेया	,,	५९८
गम्यास्वपि पुमान् दाप्यः,	याज्ञ.,	५९८
गयां यास्यति यः कश्चित्,	बृह.,	७४३
गरदाग्निद कीनाश.,	नार.,	१०९
गर्तानूपं सुसेकञ्च,	बृह.,	३७०
गर्दभाजाविकानां तु,	मनु.,	५०२
*गर्भघ्नीमधोवर्णगाम्,	हारी.,	६१८
गर्भपातो नखानां च,	कात्या.,	५८०
गर्भभर्तृवधे तासां,	याज्ञ.,	६१८
गर्भस्थैः सदृशो ज्ञेयः,	नार.,	२७४
गर्भिणी तु द्विमासादिः,	मनु.,	७८९
*गर्भिणी या संस्क्रियते,	विष्णु.,	७३०
गवत्रं गोमिनां देयं,	नार.,	४३७
गवां क्षीरभृतो यस्तु,	मनु.,	४१३
गवां प्रचारे गोपालः,	नार.,	५४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

गवां शताद्वत्सतरी,	,,	४१३
गवादिषु प्रणष्टेषु,	,,	५४४
गर्ह्यः स पापी दण्ड्यश्च,	कात्या.,	४२३
गात्रं च कम्पते यस्य,	बृह. कात्या.	२५१
गावः पादं प्रदण्ड्याः स्युः,	नार.,	४६६
गुडे मधुनि चैनोक्ता,	बृह.,	२८९
गुणमुद्दिश्य यः किंचित्,	कात्या.,	४२८
गुणहीनस्य पारुष्ये,	बृह.,	४७९
गुणाधिकाय वा दत्ता,	,,	४५१
गुणिद्वैधे क्रियायुक्ताः	,,	१४८
गुणिद्वैधे तु वचनं,	याज्ञ.,	१४९
गुप्तायाः संग्रहे दण्डो,	व्यास.,	५८८
गुप्ते तु बन्धने वध्वा,	यम,	५७३
गुरुकार्येषु दण्डः स्यात,	कात्या.,	५६
गुरुतल्पे भगः कार्यः	नार.,	७८६
,,	मनु.,	७८४
गुरुतल्पे सुरापाने,	नार,	७८५
गुरुत्वादस्य कार्यस्य,	,,	४४५
गुरुभि र्ये न शास्यन्ते,	हारी.,	७७७
गुरुरात्मवतां शास्ता,	,,	,,
गुरुशिष्यौ पितापुत्रौ,	बृह.,	५०
गुरून् पुरोहितान् पूज्यान्,	,,	७८०
गुर्वाचार्यनृपादीनां,	कात्या.,	४५५
गुल्मगुच्छक्षुपलता,	याज्ञ.,	५०३
गुल्मान् वेणूंश्च विविधान्,	मनु,	४४०
गूढजं चापविद्धं च,	,,	७१५
गूढद्रव्याभिशङ्कायां,	कात्या.,	६७३
गूढसाहसिकानां तु,	,,	९५
गूढास्तु प्रकटाः सभ्यैः,	,,	१२०
गूढश्चोत्तरसाक्षी च,	नार.,	९९
गूढोत्पन्नश्च कानीनः,	ब्रह्म.पु.,	७३६
गूढोत्पन्नोऽपविद्धश्च,	मनु.,	७१५
गूहमानस्तु दौश्शील्यात्,	नार.,	५७४
गृहं क्षेत्रं च दृष्टे द्वे,	,,	४६०
गृहं गृहस्य निर्दिष्टं,	कात्या.,	४४७
गृहं तडागमारामं,	मनु.,	४५६
गृहं द्विजातयः सर्वे,	वृद्धमनु.,	७०२
गृहं पत्नी न ह्यपत्नीकं,	हारी.,	६२३
*गृहं यवीयसे,	श.लि.,	६५९
गृहं वार्यापणं धान्यं,	बृह.,	३००
*गृह कुड्याद्युपभेत्ता,	विष्णु,	५५९
*गृहक्षेत्रयोर्विरोधे,	श.लि.,	४४४
गृहक्षेत्रादिकं क्रीत्वा,	बृह,	१५४
गृहचारी स विज्ञेयः,	बृह. कात्या.,	१००
गृहजातस्तथा क्रीतो,	नार.,	३८७
गृहद्वारशुचिस्थान,	,,	३८६
गृहप्रासादवसथेः,	कात्या.,	४५२
गृहमागत्य या नारी,	बृह.,	५९३
गृहमेधा भवेन्नित्यं,	ऋश्यशृङ्गः.,	६२२
गृहवार्यापणादीनि,	कात्या.,	४११
गृहवासः सुखार्थो हि,	दक्ष.,	६१४
गृहात्स्तोमः सदः क्षेत्रात्,	बृह.,	२८५
गृहिणः पुत्रिणो मौलाः,	मनु.,	१०५
गृहीतं पालयेद्यत्नात्,	बृह.,	३४०
गृहीतं स्त्रीधनं भर्ता,	याज्ञ.,	६८७
गृहीतः शङ्कया चौर्य,	याज्ञ.,	५४७
गृहीतः शङ्कया यस्तु,	बृह.,	५७५
गृहीतग्रहणो न्यायो,	कात्या.,	५८
गृहीतदोषान्नष्टश्चेत्,	व्यास.,	२९४
*गृहीतधनप्रवेशार्थमेव,	विष्णु.,	२९७
*गृहीतमूल्यं यः क्रेतुः,	,,	४३०
गृहीतमूल्यो गोपालः,	ब्रह्मपु.,	४१६
गृहीतवेतनः कर्म,	बृह,	४०३
,,	याज्ञ.,	,,
गृहीतशिल्पः समये,	नार.,	३८५
गृहीतानुक्रमाद्दाप्यो,	याज्ञ.,	३३५
गृहीता यदि नष्टः स्यात्,	मनु.,	३१३
गृहीता सह योऽर्थेन,	नार.,	३४२
गृहीतुराभवेद्भग्नं,	,,	४१२
गृहीत्वा तस्य सर्वस्वं,	कात्या.,	१२२
गृहीत्वा निह्नुते यत्र,	बृह.,	३४६
गृहीत्वा बन्धकं यत्र,	कात्या.,	३०५
गृहीत्वा वाहयेत्काले,	बृह.,	४६०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

गृहीत्वा वेतनं वेश्या,	मत्स्यपु.,	४०९
गृहीत्वोपगतं दद्यात्,	नार.,	३३८
गृहे च गूढ उत्पन्नः,	यम,	७१४
गृहेषु मूषितं राजा,	कात्या.नार.,	५५२
गृहोद्यानतडागानां,	कात्या.,	४५८
गृहोपस्करवाह्यानां,	,,	६९५
गृहोपस्करवाह्यास्तु,	,,	६७३
गृह्णन्ति छद्मना चार्थं,	व्यास.,	५२१
गृह्णात्यदत्तं यो मोहात्,	नार.,	३८०
गृह्णीयात् तन् स्वयं नष्टः	कात्या.,	५५३
गृह्णीयात्तु ततः शुद्धम्,	नार.,	७९१
गृह्णीयाद्धूर्तकितवात्,	याज्ञ,	७६४
गुह्याङ्गस्पर्शनोच्छिष्ट,	नार.,	३८६
गोकुमारीदेवपशून्,	मनु.,	५००
गोचरे यस्य मुष्येत,	नार.,	५५२
*गोचर्यमात्र साक्षिणी,	विष्णु.,	३०१
*गोचर्यमात्राधिकां भुवं,	,,	,,
गोचोरस्य प्रदातव्यम्,	बृह.,	२००
गोत्ररिक्थानुगः पिण्डो,	मनु.,	७३१
गोत्ररिक्थे जनयितुः,	मनु.,	७३१
गोत्रसाधारणं त्यक्त्वा.,	बृह.,	७०७
गोत्रस्थितिस्तु या येषां,	कात्या.,	२०
गोपशौण्डिकशैलूष,	याज्ञ..	३१७
गोपस्ताड्यश्च गोमी तु	याज्ञ.,	४६७
गोपाः शाकुनिका व्याधाः,	नार.,	४४४
गोपालहस्ते संस्था,	ब्रह्मपु.,	४१७
गोप्यभोग्यक्रियायुक्तं,	बृह.,	१५४
गोप्याधिभोगे नो वृद्धिः,	याज्ञ.,	२९३
गोप्याधिर्द्विगुणादूर्ध्वं,	बृह.,	२९९
गोप्रचारश्च रथ्या च,	कात्या.,	६८०
गोबीजकाञ्चनैर्वैश्ये,	नार.,	१३१
,,	मनु.,	,,
,,	,,	२५६
गोब्राह्मणजिघांसा च,	बृह.,	७७६
गोभिर्विनाशितं धान्यं,	उशना,	४६३
गोभिस्तु भक्षितं सस्यं,	नार.,	४६७
गोभूहिरण्यस्त्रीस्तेय,	नार.,	६७
गोमयेन कृतानि स्युः,	बृह-पिता.,	२२४
गोमिनामेव ते वत्साः,	मनु.,	७३८
गोरक्षकान् वाणिजकान्,	कात्या.,	२०५
,,	,,	१३५
गोरसेक्षुविकाराणां,	नार.,	५३६
गोवद्रजतवस्त्रेषु,	मनु,	१३३
*गोऽश्वखरोष्ट्र,	विष्णु,	५३१
गोषु ब्राह्मणसंस्थासु,	नार.,	५३०
,,	मनु.,	,,
गोस्वाम्यनुमते भृत्यः,	,,	४१३
गोहर्तुर्नासिकां छित्वा,	बृह.,	५३०
गोहर्तुर्नासिकां छित्वा,	,,	,,
गौः प्रसूता दशाहं तु,	नार.,	४६९
गौतमानामनिष्टं तत्,	कात्या,	५४१
गौरवानुक्रमादस्य,	नार.,	४७१
ग्रसितारः स्वयं कार्या,	मनु.,	५६४
ग्रहणं तत्प्रविष्टानां,	कात्या.,	४७०
ग्रहणं लक्षणं लाभं,	,,	३३५
ग्रामक्षेत्रगृहादीनां,	बृह.,	४३८
ग्रामघाते हिलाभङ्गे,	मनु.,	५५०
ग्रामचारी नृपैर्वध्यः,	ब्रह्मपु.,	४१६
ग्रामजातिसमूहेषु,	मनु.,	४२४
ग्रामयोरुभयोः सीम्नि,	व्यास.,	४४९
ग्रामयोरुभयोर्यत्र,	बृह.,	४५१
,,	व्यास,	४४९
ग्रामश्च प्राड्विवाकश्च,,	नार-कात्या.,	९९
ग्रामश्रेणिगणानां च,	बृह.,	४२०
ग्रामसीमासु च तथा,	कात्या.,	४४३
ग्रामसीमासु बहिर्ये,	नार.,	४४४
ग्रामादयश्च लिख्यन्ते,	कात्या.,	३०२
ग्रामान्ते तु हृतं द्रव्यं,	,,	५५३
ग्रामेच्छाया गोप्रचारो,	याज्ञ.,	४३१
ग्रामेयककुलानां च,	मनु.,	४४२
ग्रामे व्रजे विवीते वा,	नार.,	५४५
*ग्रामेषु नगरेषु च,	आप,	५५१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ग्रामेष्वन्वेषणं कुर्युः,	नार.	५४५
ग्रामेष्वपि च ये केचित्,	मनु.,	५४८
ग्रामो ग्रामस्य सामन्तः,	कात्या.,	४४७
ग्रामो देशश्च यः कुर्यात्,	बृह.,	१५४
ग्रामोपान्ते च यत्क्षेत्रं,	नार.,	४६२
ग्रासाच्छादनमत्यन्तं,	कात्या.,	६६९
,,	मनु,	६६६
ग्रासाच्छादनवासानां,	कात्या.,	६८७
ग्राहकं सर्वमेव स्यात्,	,,	५८०
ग्राहकस्य च यद्दोषात्,	,,	३४३
ग्राहकैर्गृह्यते चौरो,	याज्ञ.,	५४४
ग्राह्यं स्याद्द्विगुणं द्रव्यं,	कात्या.,	३२८
ग्राह्यस्तूपनिधिः काले,	कात्या.,	३४५
ग्रीवा पादार्धसंदंश,	बृह.,	७८२
ग्रीष्मे सलिलमित्युक्तं,	नार.,	२०३
ग्लहः प्रकाशः कर्तव्यो,	बृह.,	५२०
,,		७६८
ग्लहे शतिकवृद्धिस्तु,	याज्ञ.,	७६४
घ		
घातितेऽपहृते दोषो,	याज्ञ.,	५५२
घातयेद्विविधैर्दण्डैः,	मनु.,	५६८
घृतेन योजितं श्लक्ष्णं,	कात्या.,	२४२
घृतेनाभ्यज्य गात्राणि,	नार.,	६३९
च		
चक्रवृद्धिं समारूढो,	मनु.,	३२८
चक्रवृद्धिः कालवृद्धिः,	मनु.,	२८१
चक्रवृद्धिस्तु शास्त्रेषु,	नार.,	२८२
चक्षुर्नासा च कर्णौ च,	मनु.,	७८२
चण्डालदास्यतां प्राप्स्ये,	मार्कण्डे. पु.,	३८९
*चण्डालवैदेहक,	विष्णु.,	८१७
*चण्डालवैदेहक,	,,	,,
चण्डालश्वपचानां तु,	मनु.,	८३३
चण्डालात्पाण्डुसोपाकः,	मनु-विष्णु.,	८२२
*चण्डालानां बहिः,	विष्णु.,	८३३
चण्डालानां वध्यघातः,	यम.,	८३१
*चण्डालानामेकान्त,	श. लि.,	८३३
चण्डालेन तु सोपाको,	मनु-विष्णु,	८२२
चण्डालेनाननुज्ञातो,	मार्कण्डे.पु.,	३८९
चण्डालो जायते शूद्रात्,	नार.,	८१६
चतस्रस्तु परित्याज्याः,	वसि.,	६१८
चतुःशतेऽभियोगे तु,	बृह.,	१९९
चतुःशालं स्यन्दनिकाः,	,,	४५३
चतुःसुवर्णिको निष्को,	मनु.,	८०८
चतुरङ्गुलखातं तु,	पिता.,	२५२
चतुरस्रा त्रिभिः स्थानैः,	नार.,	२१५
चतुरोंऽशान् हरेद्विप्र,	मनु.,	६९७
*चतुरोंऽशान् ब्राह्म,	विष्णु.,	७००
चतुरोंऽशान् तथा मुख्यः,	बृह.,	३७१
चतुर्गुणं वाष्टगुणं,	,,	२७७
चतुर्गुणोत्तमानां च,	,,	२००
चतुर्णां करणादेषां,	नार.,	४१
चतुर्णामपि चैतेषां,	मनु.,	७८४
चतुर्णामपि वर्णानां,	नार,	४१
,,	मनु,	५८४
चतुर्णामाश्रमाणां च,	,,	७९४
चतुर्थः संप्रदातैषां,	,,	७४८
चतुर्थ एकजातिस्तु,	,,	८११
चतुर्थेन यदा दत्तं,	कात्या,	३१०
चतुर्धा निर्णयः प्रोक्तः	बृह.,	५९
*चतुर्विंशतिरेकनवतिः,	श.लि.,	८०६
चतुर्विंशतिराख्याता,	नार.,	२२५
चतुर्विंशावरः पूर्वैः,	,,	८०६
चतुर्विधः कर्मकरः,	,,	३८२
चतुर्विधः पूर्वपक्षः,	बृह.,	६९
चतुर्विधस्स्यादासेधः,	नार,	५२
चतुर्विधा सभा प्रोक्ता,	बृह.,	२६
चतुर्हस्ता तुला कार्या,	पिता.,	२१४
चतुर्हितश्चतुर्व्यापी,	नार.,	४०
चतुष्पथसुरस्थान,	नार.,	४५४
चतुष्पथाश्चैत्यवृक्षाः,	मनु.,	५४५
चतुष्पदेष्वयं धर्मो,	कात्या.,	१२३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

चतुष्पादकृते दोषो,	याज्ञ.,	५०१
चतुष्पाद्व्यवहारोऽयं,	नार.,	२६१
,,	,,	४१
चतुष्प्रकार: प्रतिभू:,	बृह.,	३०४
चतुष्प्रकारोऽभिहित:,	,,	२५८
चतुस्सुवर्णा: षण्णिष्का:,	बृह.,	४२३
चतुस्सुवर्णान् षण्णिष्कान्,	मनु.,	४२४
*चत्वारिंशता,	गौत.,	७८३
चत्वारिंशत्पणो दण्ड:,	याज्ञ.,	५९९
चत्वारि तु घटादीनि,	पिता,	२१०
*चत्वारो वर्णा:,	आप.,	८११
,, ,,	देव.,	,,
चन्द्रार्कसमकालीनं,	व्यास.,	१५७
चरन्नलक्षितैर्वापि,	कात्या.,	५१३
चरित्रं पुस्तकरणं,	नार.,	४१
चरित्रं पुस्तकरणे,	नार.,	२६०
चरित्रं बन्धककृतं,	याज्ञ.,	२९९
चेरुयु: पृथिवीं दीना:,	मनु:,	७८४
चर्मकाष्ठेष्टकासूत्र,	व्यास.,	४३६
चर्मचार्मिकभाण्डेषु,	मनु,,	५५९
चर्मसस्यासवद्यूत,	कात्या.,	२९१
चाटचौरभये बाधा,	बृह.,	४२०
चाण्डालश्वपचादीनां,	कात्या,,	८१०
चातुर्वर्ण्यस्य या सृति:	,,	,,
चारा ह्युत्साहयेयुस्तान्,	नार.,	५४६
चारितान्यतिजीर्णानि,	पिता.,	२४०
चारैश्चानेकसंस्थानै:,	मनु.,	५१०
चिकित्सा निर्णयश्चेति,	नार.,	४५
चिन्तापनयनं चैव,	कात्या.,	१९४
चिरकालप्रोषितोऽपि,	बृह.,	७०७
चिरकालोपभोगेऽपि	कात्या,	१८३
चिरन्तनोपांशुकृते,	बृह,	९६
चिरस्थाने द्वैगुण्यं,	गौत.,	२८८
चिरावसन्ने दशमं,	व्यास.,	४६१
चीर्णा: पीताश्च ता गोप:,	नार.,	४१४
चेष्टाभोजनवाग्रोधे,	याज्ञ.,	४८३
चैत्रो मार्गशिरश्चैव,	पिता.,	२०३
चैत्यद्रुमश्मशानेषु,	मनु.,	८२९
,,	,,	८३२
चैत्यश्मशानसीमासु,	याज्ञ.,	५०३
चोदना प्रतिकालं च,	नार.,	१९३
चोदना प्रतिघाते तु,	,,	१९४
चोदने चोत्तमो दण्ड:,	कात्या.,	४८८
चोरत: सलिलादग्ने:,	,,	३६१
चोराणां मुख्यभूतस्तु,	,,	३७२
चौरं प्रदाप्यापहृतं,	याज्ञ.,	५४०
चौरदण्डेन तं पापं,	नार.,	१८५
चौरदण्डेन तं राजा,	यम.,	१४
चौरहस्तान्नदीवेगात्,	कात्या.,	६४७
*चौरापहृतं धनमवाप्य,	विष्णु.,	५५३
चौरापहृतविक्रीता,	नार.,	३९१
चौरेण वा परिक्षिप्तं,	कात्या.,	५४७
चौरैर्हृतं प्रयत्नेन,	नार-कात्या.,	५५३
चौरैर्हृतं जलेनोढं,	मनु.,	३४२
चौरोऽचौर: साध्वसाधु:,	बृह.,	१५
च्युत: स्वधर्मात्कुलिक:	नार.,	१११

छ

छद्मना कामयेद्यस्तु,	बृह.,	५८५
छद्मना गृहमानीय,	,,	६७७
छद्मना याचितं चार्थं,	,,	३२५
छर्दिमूत्रपुरीषाद्यै:,	कात्या.,	४८६
छलं निरस्य भूतेन,	याज्ञ.,	१७
*छागवृषभा अनिर्दशाहा,	श. लि.,	४६८
छायानिर्वेशिनो रद्ध्यो,	नार.,	२४३
छित्वा तु यज्ञियं वृक्षं,	पिता.,	२१४
छित्वा लिङ्गं वधस्तस्य,	याज्ञ.,	५८७
छिन्द्यात्तत्तन्नृपस्तस्य,	कात्या.,	५३७
छिन्ननासौष्ठकर्णौ तु,	बृह,	५९३
छिन्ननास्येन यानेन,	याज्ञ.,	५०२
छिन्ननास्ये भिन्नयुगे,	मनु.,	५०१
छिन्नभोगे गृहक्षेत्रे,	बृह.,	१९२
छेत्तव्यं तत्तदेवास्य,	मनु.,	४९१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

छेदने चैव यन्त्राणां, मनु., ५०१
छेदने चोत्तमं दद्यात्, कात्या., ८०२
छेदवर्जप्रणयनं, मनु, ४८२

ज

जगत्सर्वमिदं हन्यात्, यम., ७८३
जघन्यं सेवमानानां, मनु., ५९७
जघन्यकर्मभाजस्तु, नार., ३८६
जघन्यजाश्च ये तेषां, बृह., ७०५
जघन्यासनशायित्वं, ,, ६२०
जघन्यास्तेऽपि प्रत्येकं, नार., ४४६
जङ्गमं स्थावरं बन्धं, बृह., १५४
जङ्गमं स्थावरं हैमं, ,, ७४६
जङ्गमः स्थावरश्चैव, ,, २९२
*जडक्लीबौ भ, गौत., ६६९
जडातिवृद्धा बालाश्च, बृह., ७३
जनन्यां संस्थितायां तु, मनु., ६८८
जनापरक्तिर्भवति, बृह., २०
जन्मकर्मश्रुतोपेता, विष्णु., २८
जन्मज्येष्ठेन चाह्वानं, मनु., ६६०
जन्मनामपरिज्ञाने, बृह., ७०७
जन्मप्रभृति यत्किंचित्, मनु-नार., १३१
जन्मविद्यागुणज्येष्ठो, बृह., ६६२
जयपत्रं ततो दद्यात्, व्यास., २६६
जातद्रुमाणां द्विगुणो, याज्ञ., ५०३
जाता जनिष्यमाणाश्च, बृह., ७०७
जातिः संज्ञा निवासश्च, कात्या., ६०
जातिकर्मकृतस्तूक्तो, नार., ३८३
जातिजानपदानर्थान्, मनु., १९
जातिभ्रंशकरस्याभ, विष्णु ५३४
जातिभ्रंशकरी वाथ, कात्या., ४७२
जातिनामाभिलिखितं, बृह., ९९
जातिमात्रोपजीवी वा, मनु., २९
जातिर्वर्णानुलोम्येन, लक्ष्मी., ६
जातिशुद्धाः कर्मशुद्धाः, बृह., ७१७
जातिसस्यात्तथा क्षीरात् ,, ३८६
जातिसस्याग्रिभागं तु, ,, ४०२
जातो नार्यामनार्यायाम्, मनु., ८२४
जातोऽपि दास्यां शूद्रेण, याज्ञ., ७०५
जायतेऽम्बष्ठः शूद्रायां, ,, ८१३
जात्युत्कर्षो युगे ज्ञेयः, ,, ८२५
जात्यैव लोहकारो यः, नार., २२७
जानीयादस्थिरां वाचम्, मनु., ११९
जितमुद्राहयेज्जेले, याज्ञ., ७६५
जिह्वां त्यजेयुर्निर्लभ, ,, ३६१, ३६४
*जिह्वाच्छेदनं शू, आप., ४८०
*जीवति क्षेत्रज, हारी., ७२३
जीवतोर्न स्वतन्त्रः स्यात्, नार., २७५
जीव दानादिकैर्मन्त्रैः, बृह., २५४
*जीवन्नेव वा प्रवि, हारी., ६५३
*जीवसंजीवकर, बौधा., ८२५
जेतुर्दद्यात्स्वयं द्रव्यं, कात्या. ७६४
ज्ञातं मयेति लिखितं, व्यास., १५८
ज्ञातिभिर्भागलेख्येन, नार., ७५८
ज्ञातिसंबन्धसुहृदाम्, बृह., ३६९
ज्ञातिसंबन्धिभिस्त्वेते, मनु., ७८५
ज्ञात्वा द्रव्यवियोगं तु, कात्या., ३४३
ज्ञात्वा निसृष्टं यत्प्रीत्या, ,, ६८६
ज्ञातवाभियोगं येऽपि स्युः, ,, ५६
ज्ञात्वा संख्यां सुवर्णस्य, वृद्धकात्या., २०२
ज्ञात्वा सम्यग्धनं हृत्वा, बृह., ५७१
ज्ञात्वैतानन्रृते दोषान्, नार., १३४
ज्येष्ठं वा श्रेष्ठभागेन, याज्ञ., ६५४
ज्येष्ठः कुलं वर्धयति, मनु., ६५०
ज्येष्ठः पूज्यतमो लोके, ,, ६५०
ज्येष्ठ एव तु गृह्णीयात्, ,, ६४९
ज्येष्ठपुत्त्रप्रसूतस्य, श. लि. ७४२
ज्येष्ठश्चैव कनिष्ठश्च, मनु., ६५६
ज्येष्ठस्तु जातो ज्येष्ठायां, ,, ६५८
ज्येष्ठस्य विंश उद्धारः, ,, ६५५
*ज्येष्ठांशहीन, गौत., ७०१
ज्येष्ठायांशोऽधिको देयः, नार., ६६१
ज्येष्ठेन जातमात्रेण. मनु., ६५०
ज्येष्ठे मासि नयेदेनां, ,, ४३९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ज्योतिर्ज्ञानं तथोत्पातम्,	बृह.,	५२२
ज्वरातिसारविस्फोटाः,	कात्या.,	२४८
झल्लो मल्लश्च राजन्यात्,	मनु.,	८२६
त		
तं तं दृष्ट्वा स्वतो मार्गात्,	नार.,	७७५
तं देशकालौ शक्तिं च,	मनु.,	७७९
तं प्रदायाप्याकृष्टशतं,	याज्ञ.,	४६०
तं प्रवक्ष्यामि तत्त्वेन,	पिता.,	२०३
तं राजा निर्धनं कृत्वा,	मनु.,	५६५
तं राजा प्रणयन् सम्यक्,	,,	७९५
तं वै पुनाति सा नारी,	अङ्गिरा.,	६३३
तं शुश्रूषेत जीवन्तं,	मनु.,	६२८
तं समीक्ष्य यथान्यायं,	कात्या.,	६५
त एव तत्र द्रष्टारः,	नार.,	७६८
तच्छेषमाप्नुयात्तस्मात्,	वृद्धमनु.,	५५४
तज्ज्ञेयं क्षेत्रिकस्यैव,	मनु.,	७३९
तडागभेदकं हन्यात्,	,,	५६६
तडागान्युदपानानि,	,,	४४०
तडागोद्यानतीर्थानि,	कात्या.,	४५५
तण्डुलान् कारयेच्छुक्लान्,	पिता.,	२५०
तण्डुलान् भक्षयित्वा तु,	,,	२५०
तण्डुलानां प्रवक्ष्यामि,	,,	२५०
तण्डुलाश्चैव कोशश्च,	,,	२०९
तण्डुलैर्न नियुञ्जीत,	कात्या.,	२०६
ततः कुम्भातिपण्डमेकं	बृह,	२५४
ततः पौगण्डबालानां,	,,	४४१
ततः प्रभृति वक्तव्यः,	नार.,	३९३
ततः सजात्याः सर्वेषां,	,,	७५१
ततः समसुपादाय,	पिता.,	२३०
ततः स्वमातृतः ज्येष्ठाः	मनु.,	६५८
*ततश्च कृष्ण.,	विष्णु.,	२५५
*ततस्तत्राग्निवर्णं,	,,	२३०
ततस्तद्धस्तयोः प्रास्येत्,	पिता.,	२३२
ततस्तद्वचनाद्गच्छेत्,	नार.,	६४०
ततस्तस्य पलाशानि,	पिता.,	२२६
ततो दायमपुत्रस्य,	देव.,	७४९
ततो दुर्गं च राष्ट्रं च,	मनु.,	७९५
ततो निषादाच्छूद्रायां,	देव.,	८२०
ततोऽन्यं दापयेत्पूर्वं,	कात्या.,	१९४
ततोऽपरेऽज्येष्ठवृषाः,	मनु.,	६५८
ततोऽर्थी लेखयेत् सद्यः,	याज्ञ.,	९१
ततोऽर्धं मध्यमस्य स्यात्,	मनु.,	६५५
ततोऽर्धदण्डो भृत्यानां,	,,	५३२
ततो लभेत यत्किंचित्,	बृह.,	४२७
ततो विंशतिवर्षाणि,	कात्या.,	१७०
तत्कारिणो नार्थदमैः	बृह.,	५७१
तत्कालकृतमूल्यो वा,	याज्ञ.,	२९६
तत्कालावधिसंयुक्तं,	बृह.,	२९९
तत्कुसीदमिति ज्ञेयं,	नार,	२७७
तत्कृतं स्यात्कृतं कार्यं,	,,	२७३
तत्कृताचारभेत्तॄणां,	कात्या.,	७६९
तत्तत्कार्यं निवर्तेत,	मनु-विष्णु.,	२७०
तत्तथा स्थापयेद्राजा,	मनु.,	४४५
तत्तदेवास्य छेत्तव्यम्,	नार.,	५३८
तत्तस्माद्ग्रहणं तस्य,	कात्या.,	५८१
तत्तुल्यः पुत्रिकापुत्रो,	देव.,	७२५
तत्तुल्या पुत्रिका प्रोक्ता,	बृह.,	७०८
तत्ते सर्वं शुनो गच्छेत्,	मनु.,	१३१
तत्पत्रमुपधाद्दुष्टैः,	कात्या.,	१६३
तत्पापमतिवृद्धं हि,	हारी.,	५१२
*तत्पावनायकूष्माण्डीभिः,	विष्णु.,	१४७
तत्पावनाय निर्वाप्यः,	याज्ञ.,	१४७
तत्पिण्डदाः श्रोत्रिया ये,	बृह.,	६६६
तत्पुत्राः पितृदायांशं,	देव.,	६६८
तत्पुत्राः विषमसमाः,	बृह.,	६६२
तत्पुनस्त्रिविधं प्रोक्तं,	नार.,	५५६
,,	बृह.,	५७७
तत्प्रदेशसमासन्नं,	याज्ञ.,	५७५
तत्प्रदेशानुमानैश्च,	नार.,	४४१
तत्प्रमाणं तु कर्तव्यं,	बृह.,	१९२
,,	,,	४४७
तत्प्रमाणं स्मृतं लेख्यं,	नार.,	१६१
तत्प्रमाणं स्मृतं सर्वं,	याज्ञ.,	१६१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

तत्प्रवर्तितमन्यैश्च, बृह., ७६३
तत्प्राज्ञेन विनीतेन, मनु., ७३७
तत्र कर्म च यत्कुर्यात्, नार., ३८४
तत्र कार्पासिकोर्णानां, ,, ५२५
तत्र कार्यं परिज्ञाय, उशना., ४८४
तत्र कालेन जायन्ते, मनु., ७१७
तत्र कालो भवेत्पुंसां, कात्या., ६५
*तत्र च ब्राह्मणीसुत, विष्णु., ६९९
*तत्र चेदनु प्राप्ते, श. लि., ३६३
तत्र जाताः समांशाः स्युः, मनु., ७०१
तत्र जात्यन्तरालानां. देव., ८३३
तत्र ज्येष्ठतरो यः स्यात्, यम., ७१८
तत्र तु स्वामिनश्छन्दो, याज्ञ., ४०१
तत्र धर्मो ह्यधर्मेण, कात्या., ३६
तत्र पूर्वश्चतुर्वर्गो, नार., ३८८
*तत्र ब्राह्मणात्, श. लि., ८१४
तत्र भेदमुपेक्षां वा, बृह., ४२३
तत्र मूलं दर्शनीयं, बृह., ३५०
तत्र यद्रिक्थजातं स्यात्, मनु., ७४५
तत्र राजमूला व्यवहाराः श. लि.. १३९
तत्र राजाज्ञया संधिः, बृह., ८५
तत्र राजाभिशस्तानां, नार., २४९
तत्र राज्ञां भवेद्दण्डः, मनु., ७९९
तत्रर्णी नाप्नुयाब्दन्धम्, बृह., २९९
तत्र लब्धं तु यत्किंचित्, कात्या., ६७८
तत्र वक्तव्यमनृतं, मनु., १४६
तत्र वै त्रायते यस्मात्, हारी., ७४१
*तत्र वैश्यापुत्रः, विष्णु., ८१७
*तत्र शूद्रे द्वादशाहः ऋष्यशृङ्ग., ६७९
तत्र सत्यं ब्रुवन्साक्षी, मनु., १३७
तत्र सत्यं हतं सभ्यैः, कात्या., ३६
तत्र सत्ये स्थितो धर्मः. नार., ४१
तत्र सत्ये स्थितो धर्मो, ,, २६०
*तत्र सवर्णायामेव, उशना., ८१४
तत्र सा भर्तृपरमा, अङ्गि., ६३३
,, व्यास., ६३४
तत्र स्यात्सदृशं स्वाम्यं, याज्ञ., ६५२
तत्र स्वमाददीत स्त्री., कात्या., ६८७
तत्र स्वामी भवेद्दण्डयो, मनु., ५०२
तत्रान्यं दापयेब्दन्धं, बृह., २९५
तत्रापरिवृतं धान्यं, मनु., ४६२
तत्रापि नाप्नुयात्काममम्, नार., ७६६
तत्रापि नाशुभं किंचित्, कात्या., ३१६
तत्रापि स दण्ड्यः स भवेत्, नार., ३४४
तत्रापि दृष्टं त्रैविध्यं, ,, ४८५
तत्राभियोक्ता प्राग्ब्रूयात्, कात्या , ५८
*तत्राम्बष्ठोग्रसंयोगे, बौधा., ८१८
तत्रासीनः स्थितो, मनु., ७
तत्रेहाष्टावदेयानि, नार , ३७३
*तत्रैकस्मिन् शिक्ये पूरुषं, विष्णु., २१७
तत्रैतद्दापयेद्दिव्यं, कालिका.पु., २१०
तत्रैव लोकपालांश्च, पिता., २१६
तत्रोपशयनं कार्यं, बृह., ४२०
तत्संभूय समुत्थानं, नार., ३५८
*तत्संशयान्नोपयच्छेत्, गौत., ७२७
तत्सत्यं वद कल्याणि, याज्ञ., २१८
,, ,, ,, कालिकापु., २२१
तत्सपिण्डा बान्धवाश्च, बृह., ७४६
तत्सपिण्डेषु चासत्सु., नार., ६०४
तत्समस्तु पुनस्तौल्ये, बृह., २२३
तत्समुत्थेषु कार्येषु, नार., ४१०
तत्समुत्थो हि लोकस्य, मनु., ५८४
तत्सर्वं तस्य जानीहि, याज्ञ., १३५
तत्सर्वं नाशमायाति, बृह., १२६
तत्साध्यं साधनं येन, कात्या., ९०
तत्साम्ये गुणिनो ग्राह्यं, नार., १४८
तत्साहसमिति प्रोक्तं, ,, ५५६
तत्सिद्धौ सिद्धिमाप्नोति, याज्ञ., ९१
तत्सुतो गोत्रजो बन्धुः, ,, ७५०
तत्सुतो भुक्तिमेवैकां, बृह., १८३
तत्सुतो वा धनं तासां, ,, ६९३
तत्सुतो भुक्तिदोषांस्तु, कात्या., १६५
तत्सोपाधिबलात्, बृह., १६३
तत्स्त्रीणां जीवनं दद्यात्, नार., ७५१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

तत्स्त्रीणामुपभोक्ता तु,	काल्या.,	३२०
तत्स्यात्पालयितो न्यासं,	बृह.,	३४०
तत्स्वयं नृपतिः कुर्यात्,	मनु.,	२६९
तत्स्वहस्तकृतैरन्यैः,	कात्या.,	१६८
तत्स्वहस्तक्रियाचिह्न,	नार.,	१६७
तत्स्वहस्तादिभिस्तेषां,	कात्या.,	१६८
तत्स्वामिना पणो देयो,	बृह.,	७६६
तथा कुठारहस्तश्च,	नार.,	१९५
तथा चान्ये प्रणिहिताः	,,	५४६
तथा तं च निवध्नीयात्,	मनु.,	४४२
तथा तथा दमः कार्यो,	,,	५०३
तथा तुष्टिकरं देयं,	कात्या.	४९३
तथा तु स्यात्प्रमाणं तत्,	,,	१६२
तथा दण्डं नियुञ्जीत,	,,	७९७
तथा दासकृतं कार्यं,	नार ,	२७२
तथा दोषाः प्रयोक्तव्याः.,	कात्या.	१६५
तथा धरिममेयानां	मनु.,	५३३
तथा धेनुभृतः क्षीरं,	बृह.	४१४
तथा नाथ दरिद्राणां,	,,	४२३
तथा नित्यं यतेयातां,	मनु.,	६१४
तथान्यहस्ते विक्रीय,	नार.,	४३२
तथा पान्थमुषो वृक्षे,	बृह.,	५२८
तथा पिता कुपुत्रैस्तु,	,,	७४३
तथा बाह्यतरं बाह्यः,	मनु-विष्णु.,	८२१
तथा राजा द्वयोः सीमां.,	नार.,	४४९
तथारूढविवादस्य,	,,	१८४
तथार्याज्जात आर्यायां,	मनु.,	८२४
तथालेख्यस्य बिम्बानि,	कात्या.,	१६६
तथा शक्तः प्रतिभुवं,	याज्ञ.,	४७७
तथा शौर्यापदेशैश्च,	नार.,	५४६
तथाष्टगुणमन्यस्मिन्,	,,	२८५
तथाहि श्रुतयो बह्व्यो,	मनु.,	६०५
तथैकादशपुत्रास्तु,	बृह.,	७३५
तथैव कन्या व्यावृत्ता,	यम.,	६३८
तथैव चतुरो वर्णान्,	देव.,	८३३
तथैव तत्सुतोऽपीष्टे,	बृह.,	७२५
तथैव तस्य दातव्यं,	,,	३४१
तथैव ते पालनीयाः,	,,	२०
,,	,,	६५५
तथैव दण्डपारुष्ये,	कात्या.,	४९२
तथैव भोज्यवैभाज्यात्,	,,	४२८
तथैव मागधो वैश्यात्,	देव.,	८१७
तथैवाक्षेत्रिणो बीजं,	मनु.,	७३८
तथोत्कोच परीहास,	नार.,	३७८
तथोपनिधिहर्तारं,	मनु.,	३४५
तथ्ये तथ्यं प्रयुञ्जीत,	बृह.,	६९
तथ्येनापि ब्रुवन्दाप्यो,	मनु-नार.,	४७५
तदङ्गं तस्य छेत्तव्यं,	नार.,	४९०
तदङ्गच्छेद इत्युक्तो,	,,	५५८
तदधीनकुटुम्बिन्यः,	काल्या.,	५५
तदन्नं द्विगुणं दाप्यो,	मनु.,	५६२
तदन्यत्कारयेल्लेख्यं,	काल्या.,	१६२
तदन्वयस्यागतस्य,	बृह.,	७०७
तदपत्यं द्वयोरेव,	नार.,	७२२
*तदपत्यस्य धनं,	श.लि.,	७२६
तदपि त्रिविधं प्रोक्तं,	नार.,	५०६
*तदपेक्षस्तद्वृत्तिः,	गौत.,	७८३
तदप्यकृतमेवाहुः,	नार.,	२७२
तदप्यनुक्तं विज्ञेयं,	,,	१५१
तदप्याम्नायविहिते,	नार-काल्या.,	११
तदप्रमाणं लिखितं,	नार.,	१६३
तदभावे तु चिह्नस्य,	काल्या.,	१३६
तदभावे तु जननी,	याज्ञ.,	६६४
तदभावे तु तनयाः,	बृह.,	६५३
तदभावे तु मूल्यं स्यात्,	नार-कात्या.,	५५३
*तदभावे दुहितृगामि,	,,	७५०
*तदभावे पिता,	बौधा.,	७५१
*तदभावे पितृ,	विष्णु.,	७५०
*तदभावे बन्धु,	,,	,,
*तदभावे ब्राह्म,	,,	,,
*तदभावे भवेन्मातुः,	बौधा.,	६९२
तदभावे भ्रातरस्तु,	बृह.,	७५०
*तदभावे भ्रातृ,	विष्णु.,	,,
*तदभावे भातृपुत्र,	,,	,,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*तदभावे मातापितरौ, पैठी., ७४८
*तदभावे मातृ, विष्णु., ५५०
*तदभावे राजा, बौधा., ७५१
तदभावे विनिर्युक्तो, कात्या., ११६
*तदभावे सकुल्य, विष्णु., ७५०
*तदभावे सहाध्यायि, ,, ७५०
तदभावे सुगुप्तं तत्, नार., ३६२
तदर्थं सर्वभूतानां, मनु., ७९४
तदर्थं गुरुशुश्रूषां, बृह., ३८३
तदर्थमशुभं कर्म, ,, ४०५
तदर्धं क्षत्रियो वैश्यं, ,, ४७९
तदर्धं मध्यमः प्रोक्तः, याज्ञ., ८०७
तदध्यग्निकृतं सद्भिः, कात्या., ६९४
*तदलाभे नियुक्तायां, वसि., ७२०
तदष्टभागहीनं तु, कात्या., ४५९
तदसाक्षिकृतं तत्र, ,, ४९६
तदा कर्मवियुक्तोऽसौ, ,, ८०१
तदा गृह्णीत तद्राजा, बृह., ३६२
तदा तच्छान्तलाभेऽर्थे, ,, २९७
तदा तत्र नियुञ्जीत, कात्या., २४
तदा दद्याद् द्विजादिभ्यः, नार., ३३७
तदा दिव्यैः परीक्षेत, ,, ९५
तदा नियुञ्ज्याद्विद्वांसं, मनु., २४
तदाप्रभृति यो मोहात्, ,, ६४३
तदा विचारयेद्राजा, बृह., ४२६
तदा स एव दण्ड्यस्तु ब्रह्मपु., ४१७
तदा स गोपतिर्दण्ड्यो, ,, ,,
तदासेधं नियुञ्जीत, कात्या., ५२
तदुत्पन्नाश्च सामन्ताः, बृह., ४४७
,, ,, १९२
तदुच्यते संसरणं, ,, ४५४
तदूर्ध्वं स्थापयेच्छिल्पी कात्या., ३४९
तदृणं धनिने देयं, ,, ६७३
तदृणं प्राप्नुयात्सर्वं, मनु., १४३
तदेनं संशयादस्मात्, विष्णु., २२९
,, ,, २२०
,, ,, २३७
,, ,, २४३
तदेनं संशयारूढं, नार., २२१
तदेवं द्विगुणं दाप्यः, बृह., ४३२
तदेव यद्यनुज्ञाप्य, कात्या, ६८६
तदैव तस्य भोक्तव्यं, बृह., २९५
तदैषु सर्वमप्येतत्, मनु., ७८१
तद्गृहं चैव यो भिन्द्यात्, कात्या., ५६६
तद्गोत्रजो वा धर्मिष्ठो, ब्रह्मपु., ७११
तद्गृहयं साक्षिणो वाक्यं, कात्या., ९८
तद्दाशैरेव दातव्यम्, मनु., ७९०
तद्दृश्यमानं विभजेत्, कात्या., ६७२
तद्देशकुलजातीनां, मनु., २०
तद्द्रव्यं सोदयं दाप्यो, कात्या., ३४४
तद्द्रव्यमृणिकेनैव, ,, ३३५
तद्द्रव्यसदृशैरन्यैः, व्यास., ५१२
तद्धातूनामनेकत्वात्, नार., ५२४
तद्धानौ हीयते वादी, ,, ९१
तद्बन्धुज्ञातिविदितं, बृह. ३२९
तद्बन्धुना क्रिया कार्या, ,, ३६३
तद्बन्धुसुहृदो भृत्याः, कात्या, ११२
तद्ब्रूत सर्वं सत्येन, मनु.. १२४
तद्भर्ता तत्कृतं कार्यं, कात्या., २७६
तद्भर्तारमादाय, अङ्गिरा. ६३३
,, व्यास., ६३४
तद्युक्तिप्रतिलेख्येन, कात्या.. १७३
तद्राज्ञाप्यनुमन्तव्यं, बृह., ४२५
तद्वंशस्यागतस्यांशः, ,, ७०७
तद्वदन्धर्मतोऽर्थेषु, मनु., १४६
तद्वन्नियतमस्वाम्यं, देव., ३९३
*तद्द्वादशमक्षार्धम्. विष्णु., ८०८
तद्वापि प्रतिसंस्कुर्यात्, मनु., ५६६
तद्वृत्तिजीविनो ये च, कात्या., ११२
तद्वृत्तिर्गुरुदारेषु, नार, ३८३
*तन्तुनाशे देवपितृ, हारी., ६०२
तन्तुवायो दशपलं, मनु., ५२४
तन्मन्त्रस्य भेत्तारं, याज्ञ., ४८३
तन्मूलत्वात्तु मौलास्ते, कात्या., ४४७
*तन्मूला हि, श. लि., ८००

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

तन्मूल्याद्द्विगुणो दण्डः,	याज्ञ.,	५५८
तन्मे रेतः पिता वृङ्क्ता,	मनु.,	६०५
तन्मोक्षणार्थं यद्दत्तं,	कात्या.,	३७२
तपश्चैवाग्निहोत्रं च,	नार.,	३१३
तपसा चेज्यया चैव,	हारी.,	७८३
तपस्विनां तु कार्याणि,	ब्रह्म-कात्या.,	३२
तपस्वी चाग्निहोत्री च,	नार.,	३१३
तपोज्ञानसमायुक्ताः,	बृह.,	६४३
तपोबीज प्रभावैश्च,	मनु.,	८२४
तप्तमाषस्य वक्ष्यामि,	पिता.,	२५२
तप्तमासादयेत्तैलं,	मनु-नार.,	४८१
तमनेन विधानेन,	मनु.	४३१
तमशुद्धं विजानीयात्,	विष्णु.,	२४७
तमुपनयेत्षष्ठं,	बौधा.,	८२५
तमेव साधयेद्राजा,	बृह.,	५१
तमौरसं विजानीयात्,	मनु.,	७१९
तया गवा किं क्रियते,	बृह.,	६६६
तया प्राप्तं च विधिना,	कात्या.,	६७७
तयोः पूर्वतरं ग्राह्यं,	,,	३०१
तयोः पैतामहं सर्वं,	बृह.,	३०९
तयोरतिक्रमे धर्म्यं,	कात्या.,	५४
तयोरपत्ययोर्वेद्ये,	महाभा.,	६१८
तयोरपि पिता श्रेयान्,	नार.,	२७५
*तयोरभावे त्रया,	श. लि.,	७१२
तयोरुक्ते सदस्यास्तु,	कात्या.,	५८
तयोर्नित्यं प्रतीघाते,	मनु.,	७६२
तयोर्यद्यस्य पित्र्यं स्यात्,	,,	७४५
तयोर्हि मातापितरौ,	देव.,	७२५
*तयोश्चतुर्विधस्य,	गौत.,	७७७
तरिकः स्थलजं शुल्कं,	याज्ञ.,	५६३
*तरिकश्च स्थलशुल्कं,	विष्णु.,	७९०
तरेष्वशुल्कदानं च,	नार.,	८०३
तलवद्दृश्यते व्योम,	,,	१६
तवाहमिति चात्मानं,	,,	३९०
तवाहमित्युपगतः,	,,	३८८
तवाहमित्युपगता,	,,	६४५
तवाहमित्युपगतो,	,,	३९१
तस्करप्रतिनिषेधार्थं,	मनु.,	५४६
तस्मात्कुलगणाध्यक्षा,	बृह.,	८५
तस्माच्छास्त्रानुसारेण,	कात्या.,	१८
तस्मात्तत्संप्रवर्तेत,	,,	२३
तस्मात्तस्य वधं राजा,	यम.,	७८३
*तस्मात्तु संशयान्नेहो,	श. लि.	७२४
तस्मात्तं नाक्षिपेद्राजा,	नार.,	४६०
तस्मात्पुत्र इति प्रोक्तः,	मनु-विष्णु.,	७४१
तस्मात्पौराणिकान् धर्मान्,	यम.,	७७६
तस्मात्प्रजाविशुद्ध्यर्थं,	मनु.,	६०७
तस्मात्प्रत्यक्षदृष्टोऽपि,	नार.,	१६
तस्मात्संशयमूढानां,	बृह.,	३३
तस्मात्सत्यं हि वक्तव्यं,	मनु.,	१२५
तस्मात्सत्येन भगवन्,	नार.,	२३७
तस्मात्सर्वेषु कार्येषु,	बृह.,	४५०
तस्मात्साधारणो धर्मः,	मनु.,	६११
तस्मादपोह्यमन्यार्थं,	नार.,	६३
तस्मादर्थश्च धर्मश्च,	कात्या.,	१०
तस्मादर्थात् स हीयेत,	,,	३३०
तस्मादवहितो राजा,	यम.,	१०
तस्मादव्याहताः पापाः,	कात्या.,	७९८
तस्मादस्य वधं राजा,	मनु.,	७८३
तस्मादेता सदाभ्यर्च्या,	,,	६१०
तस्मादेवंविधं पौत्रैः,	कात्या.,	३०९
तस्माद्दासाच्च दास्याश्च,	ब्रह्मपु.,	७३६
तस्माद्देशे च काले च,	नार.,	४९४
तस्माद्धर्मो न हन्तव्यो,	मनु.,	३७
तस्माद्द्विजेभ्यो दत्वाऽर्धम्,	,,	७९३
तस्माद्द्यूतं न सेवेत्,	,,	७६२
तस्माद्ब्रह्मागमः कार्यो,	कात्या.,	२८
*तस्माद्ब्राह्मणोऽनाद्यः,	वसि.,	७८४
तस्माद्यत्नेन कर्तव्यं,	बृह.,	८३
,,	,,	१८८
तस्माद्यम इव स्वामी,	मनु,	११
*तस्माद्रक्षेद्भार्यां सर्वतः,	पैठी.,	६०३
तस्माद्राजा निवर्तेत,	कात्या.,	७६३
तस्माद्राजा ब्राह्मणस्वं,	बौधा.,	७५२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

तस्माद्राज्ञा विशेषेण,	नार.,	८२८
तस्मान्न देवाः श्रेयांसं,	मनु,	१३२
तस्मान्न मिथ्याशपथं,	यम.,	२५७
तस्मान्न लेख्यसामर्थ्यात्,	व्यास बृह.,	१६६
*तस्मान्नाधनान्ना,	श.लि.,	८००
तस्मान्नित्यं यतेद्राजा,	महाभा.,	१६
तस्मान्न्यायेन राष्ट्रं तु,	कात्या.,	१०
तस्मिंश्चेद्दाप्यमानानां,	वृद्धमनु.,	५५४
तस्मिन्कर्मणि तुष्टेन,	कात्या.,	६७८
तस्मिन्देशे निषीदन्ति,	मनु.,	२७
तस्मिन्नपि प्रसिद्धेऽर्थे,	कात्या.,	३७९
तस्मिन्नष्टे हृते वापि,	,,	३४८
तस्मिन्नेव कृते कर्द्ये,	नार.,	२२१
तस्मिन्प्रेते न वाच्योऽसौ,	वि-का.,	१७८
तस्मिन् भोगः प्रयोक्तव्यः,	कात्या.,	४४२
तस्य कर्मानुरूपेण,	मनु,	३६४
तस्य कार्यं न सिध्येत्तु,	बृह.,	१२१
तस्य कुर्यान्नृपो दण्डं,	कात्या.,	५६
*तस्य गोमिथुनं,	श. लि.,	७०४
*तस्य चेच्छात्रम्,	आप.,	७७७
तस्य तत्सिद्धिमाप्नोति,	बृह.,	१७७
तस्य तद्वर्धते नित्यं,	मनु.,	५११
तस्य तन्नापहर्तव्यम्,	व्यास.,	६७६
तस्य तेभ्यो न साक्ष्यं स्यात्,	नार.,	१११
तस्य दण्डः क्रियापेक्षः,	,,	५५८
तस्य दण्डविकल्पः स्यात्,	मनु.,	७६२
तस्य दण्डविशेषांस्तु,	,,	१४१
तस्य दण्डो भवेद्राज्ञः,	मत्स्यपु.,	४०९
तस्य दोषाः प्रयोक्तव्याः,	कात्या.,	१७१
तस्य दोषेण यत्किंचित्,	,,	३४४
तस्य प्रक्षुभ्यते राष्ट्रं,	बृह.,	५७१
,,	मनु.,	५१२
,,	व्यास.,	२९
*तस्य प्रदानानि,	वसि.,	७३१
तस्य भाण्डं दर्शनीयं,	बृह.,	३६२
तस्य वर्षशते पूर्णे,	नार.,	१२७
तस्य वा तत्समर्प्यं स्यात्,	कात्या.,	५८
तस्य वेश्यावदिच्छन्ति,	व्यास.,	५९८
तस्य व्यवहारो वेदो,	गौत.,	१२
तस्य सर्वाणि भूतानि,	मनु.,	७९४
तस्य सीदति तद्राष्ट्रं,	,,	२९
तस्यां पौनर्भवो जातो,	कात्या.,	७२७
तस्यांशं दशमं दत्वा,	बृह.	३६०
तस्यांशो दशमो दाप्यः,	कात्या.,	३६१
*तस्यां हि पितामहा,	श. लि.,	७२०
तस्या ऋणं हरेत्सर्वं,	नार.,	३२३
तस्यादद्यीत षड्भागं,	मनु.,	७९१
तस्या धर्माः समुद्दिष्टा	कात्या.,	८१०
तस्यानुरूपमूल्यं वा,	,,	५०३
तस्याप्येव विधिर्दृष्टः,	नार.,	३४८
तस्याप्येषो विधिर्दृष्टो	,,	६७६
*तस्याभावे क्षेत्रज,	श.लि.,	७१२
तस्यामरोचमानायां,	मनु.,	६१३
तस्यामात्मनि तिष्ठन्त्यां,	नार.,मनु.,	७४७
तस्यार्थमभियुक्तस्य,	पिता.,	२१९
तस्यार्थिवादो दातव्य,	नार.,	५९
तस्याशुकल्प्ये अङ्गुल्यौ,	मनु.,	५९७
तस्यास्तु साधनं लेख्यं,	कात्या.,	९४
तस्याहुः संप्रणेतारम्,	मनु.,	७९४
तस्येत्युक्तवतो लोहं,	याज्ञ.,	२२४
तस्येह भागिनौ तौ तु,	कात्या.,	७२२
तस्येह भागिनौ दृष्टौ,	मनु.,	७२२
तस्यैकस्य न सर्वस्य,	कात्या.,	२४७
तस्यैकस्य न सर्वस्य,	पिता.,	२४७
तस्यैवं मुक्तपिण्डस्य,	नार.,	२३२
तस्यैव भेदः स्तेयं स्यात्,	,,	५५६
तस्यैव भेदस्स्यात् स्तेयं,	,,	५०५
तस्यैव वा विधानस्य,	मनु.,	७९१
तस्यैवाचरणं पूर्वं,	कात्या.,	४२३
तस्यैष व्यभिचारस्य,	मनु.,	६०५
तस्योरुं प्रतिगृह्याथ,	नार.,	२३६
तां ग्राममध्ये विख्याप्य,	यम.,	६१७
तां तु विख्याप्य बन्धूनां,	,,	६१७
तां दृष्ट्वा निर्णयं कुर्यात्,	बृह.,	२२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

तांश्च देवाः प्रपश्यन्ति,	मनु,	१२५
तां श्वभिः खादयेद्राजा,	यम.,	५९२
,,	मनु.,	५९३
तां साध्वीं विमृयान्नित्यं	,,	६११
ताञ्छिष्याचोरदण्डेन,	,,	६८५
ताडनं बन्धनं चैव,	कात्या.,	८००
तादृग्गुणा सा भवति,	मनु.,	६०९
तादृग्रोहति तत्तस्मिन्,	,,	७३७
तादृशान् संप्रवक्ष्यामि,	,,	१०४
ता द्वादशसुवर्णस्तु,	बृह.,	८०८
ताननन्तरनाम्नस्तु,	मनु.,	८१३
तानप्याह्वानयेद्राजा,	कात्या.,	५६
तानि कृत्याहतानीव,	मनु.,	६१०
तानि निर्हरतो लोभात्,	,,	५१६
तानि सन्धिषु सीमायां,	,,	४४७
तान्तवस्य तु संस्कारे,	नार.,	५२५
तान्येव पुनरालक्षेत्,	,,	२२६
तान्विदित्वा तु कुशलैः,	,,	५१०
तान्विदित्वा तु चरितैः,	मनु.	५१०
तान् सर्वान् घातयेद्राजा,	,,	७६२
तान् सर्वान् समवाप्नोति,	याज्ञ.,	१२५
तान् सावित्रीपरिभ्रष्टान्,	मनु.,	८२६
तापयित्वा ततः पश्चात्,	पिता.,	२२८
ताम्रं पञ्चपलं विद्यात्,	नार.,	५२४
ताम्रकर्षकृता मुद्रा,	बृह.,	८०८
ताम्रपट्टे पटे वाऽपि,	व्यास.,	१५७
ताम्ररौप्यसुवर्णानां,	मनु.,	८०७
तारयिष्यन्ति किं वास्मान्,	नार.,	१३४
ता राजसर्षपस्तिस्रः,	मनु.,	८०७
तालज्ञो लभतेऽध्यर्धं,	बृह.,	३७१
तावतः संख्यया यस्मिन्,	मनु-नार.,	१३२
तावत्कुल्याः सपिण्डाः स्युः,	देव.,	६६३
तावत्सा बन्धने स्थाप्या,	कात्या.,	५९४
तावदन्तरतो गच्छेत्,	कालिका.पु.,	२३१
तावन्त्यब्दानि सा स्वर्गे,	अङ्गिरा.,	६३२
तावन्न मुच्यते नारी,	,,	६३३
तावानेव स विज्ञेयो,	मनु.,	३४६
तावुभौ चौरवच्छास्यौ,	,,	३४५
,,	मत्स्यपु.,	,,
तावुभौ ब्रह्मचण्डालौ,	यम.,	८२७
तावुभौ विद्धि चण्डालौ,	अङ्गिरा.,	,,
तासां चैवावरुद्धानां,	मनु-नार.,	४१७
*तासां तु लोकाः पतिभिः समान,	वसि.,	६३०
तासां पूत्रेषु जातेषु,	मनु.,	६९६
तासां प्रभावस्तमितं गते के,	अङ्गिरा.,	६३३
तासां वर्णक्रमेणैव,	मनु,	६११
तिर्यग्योनौ तु गोवर्जं	मत्स्यपु.,	५९९
तिष्ठति द्विगुणा वृद्धिः,	कात्या.,	२८८
तिष्ठ तिष्ठेति वा ब्रूयात्,	नार.,	५७९
तिष्ठते विवशो दीनो,	व्यास.,	६३४
तिष्ठेद्भर्तृगृहे यातु,	कात्या.,	६८८
*तिस्रः पुनर्भ्वश्चतस्रः स्वरिण्यः,	श.लि.,	६४६
तीरितं चानुशिष्टं च,	नार.,	२६७
,,	मनु.,	,,
*तुलमानप्रतिमान,	श.लि.,	८००
तुलयित्वा नरं पूर्वं,	नार.,	२१८
,,	पिता.,	२१९
तुलयित्वा शरत्काले,	नार.,	२४०
तुलाग्न्यापो विषं कोशो,	याज्ञ.,	२०९
तुलाधरिममेयानां,	नार.,	५३३
तुलाधारणविद्वद्भिः,	याज्ञ.,	२१८
तुलाधारस्य ते लोकाः,	विष्णु.,	२२०
*तुलानाणककूटकर्तुश्च,	,,	५१५
तुलामानं प्रतीमानं,	मनु.,	५१७
तुलामानप्रतीमान,	कात्या.,	५१३
*तुलामानप्रतीमानव्यवहार,	श. लि.,	५१७
तुलामानविशेषेण,	व्यास.,	५१२
तुलाशासनमानानां,	याज्ञ.,	५१५
तुलाशिलाभ्यां तुल्यं च,	नार,	२१८
तुलास्त्रीवृद्धबालान्ध,	याज्ञ.,	२०४
तुलितो यदि वर्धेत,	पिता.,	२२२
तुल्यकालोपस्थितयोः,	बृह.,	३०१
तुषाराङ्गारकपलास्थि,	नार.,	४४४
*तूर्यवादवीथी,	हारी.,	८३१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

तूले द्विगुणं धान्यं, हारी., २८४
तृणं वा यदि वा काष्ठं, बृह., ५३८
तृणकाष्टेष्टकासूत्र, ,, २९०
तृणवन्मन्यते नारी, दक्ष., ६०६
तृणशैवालरहिते, पिता., २३६
तृतीयं धनदण्डं तु, मनु., ७८१
तृतीयं वायुदैवत्यं, बृह-पिता., २२४
तृतीयः पञ्चमश्चैव, ,, ७०७
*तृतीयः पुत्रिका, वसि., ७२४
तृतीयः शपथः प्रोक्तः, नार., १९३
तृतीयतापतप्तं तं, ,, २२७
तृतीयतस्तृतीयांशं, मनु-बृह., ३६४
तृतीया वा भवेच्छूद्रा, महाभा., ६९८
ते कूट साक्षिणां पापैः, विष्णु., १४३
ते च चण्डालपर्यन्ताः, व्यास., १५७
ते चापि बाह्यान् सुबहून्, मनु वि., ८२१
ते तदष्टगुणं दाप्या, बृह., ४२६
ते द्वादश सुवर्णस्तु, नार., ८०९
तेन कार्याणि सिद्धयन्ति, बृह., १८८
तेन चानृणतां याति, श. लि. पैठी., ७४२
तेन चेदविवादस्ते, मनु., १३२
तेन दत्तं तु भुञ्जीत, नार., ७९२
तेन दुश्चरितेनासौ, यम., ७१८
,, हारी., ,,
तेन नरा यमदण्डेन, ,, ७७७
तेन लेख्येन तत्सिद्धिः, कात्या., १७१
तेन विट्क्षत्रविप्राणां, ,, ५५१
तेनार्धवृद्धिर्भोक्तव्या, मनु., २९३
तेन निन्दितैर्वर्तेयुः, ,, ८२९
तेनेह कीर्तिमाप्नोति, बृह., १२६
तेनैव तद्भवेद्देयं, ,, ३६०
तेनैव सा प्रदातव्या, ,, ३७०
तेऽपि तद्भागिनस्तस्मात्, कात्या., ३५
तेऽपि स्युः सङ्गृहीतव्या, नार., ५४६
ते पृष्टास्तु यथा ब्रूयुः, मनु., ४४२
,, ,, ४४५
*तेभ्यः पापांश, श. लि., ८००
तेभ्य एव क्षत्रिया, गौत., ८१५
तेभ्य एव वैश्या, ,, ,,
ते वै सस्यस्य जातस्य, मनु., ७३८
तेषां च प्रसूतानां च, कात्या., ३७२
तेषां च प्रेषितानां तु, पिता., २३५
*तेषां चौरसाः पुत्त्राः, विष्णु., ६६८
तेषां छित्वा नृपो हस्तौ, मनु., ५२७
तेषां जिह्वां समुत्कृत्य, नार., २६४
तेषां तु तत्परा वृत्तिः, नार., ३१७
तेषां दोषमभिख्याप्य, मनु., ५१०
तेषां धनं हरेद्राजा, बृह., ७५२
तेषां न दद्याद्यदि तु, मनु., ३४७
तेषां नृपः प्रमाणं स्यात्, कात्या., २५९
तेषां पतितवर्जेभ्यः, देव., ६६८
*तेषां पूर्वः पूर्वो, आप., ८११
तेषां वादः स्ववर्गेषु, कात्या., १०७
*तेषां वृत्तीर्वक्ष्यामः, हारि., ८३१
तेषां वोढा पिता ज्ञेयः, नार., ७३०
तेषां षड् बन्धुदायादाः, देव., ७१५
,, नार., ७१६
,, मनु., ७१५
,, यम., ७१४
तेषां स एव धर्मः स्यात्, नार., ६५५
तेषां सर्वस्वमादाय, नार-कात्या., ५२८
,, मनु., ५६८
तेषां सवर्णा ये पुत्राः, देव., ७१६
*तेषां सारानुसारतो, श.लि., ७१२
*तेषां हेतुरवस्थाने, श.लि., ७७६
तेषामपि न बालः स्यात्, नार., ११८
*तेषामप्राप्तव्यव, बौधा., ७५३
तेषामभावे गृह्णीयुः देव., ७४९
तेषामभावे राजाज्ञा, व्यास., २५८
तेषामभावे सामन्ता, कात्या., ४४३
तेषामर्थं दश भागान्, श.लि., ७३२
तेषामाद्यमृणादानं, मनु., ४३
तेषामुत्पन्नतन्तूनां, ,, ६६७
तेषामुत्पादयितुः, हारी., ७२३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ते षोडश स्याद्धरणं,	मनु.,	८०८
तैः कृतं यत्स्वधर्मेण,	बृह.,	४२५
*तै र्निवसद्भिः,	श.लि.,	८००
तैलानामेव सर्वेषां,	कात्या.	२९०
तैस्तैरुपायैः संगृह्य,	मनु.,	३२४
तोय त्वं प्राणिनां प्राणः,	पिता.,	२३७
तोय प्रवर्तनात्स्वेयो	नार.,	४५८
तोयस्यातः प्रवक्ष्यामि,	पिता.,	२३४
तोरणे तु तथा कार्ये,	पिता.,	२१५
तौल्यगणिममेयानां.,	कात्या.,	१२४
तौ नृपेण ह्यधर्मज्ञौ,	मनु.,	२६४
,,	,,	३७१
तौ विना यस्य पित्रा च,	व्यास.,	१८०
तौ हि च्युतौ स्वकर्मभ्यः,	मनु..	७७६
त्यक्त्वा दुष्टांस्तु सामन्तान्,	कात्या.,	४४३
त्यक्त्वा लोभादिकं राजा,	बृह.	१०
त्यजन्ति पुरुषाः प्राज्ञाः,	बौधा.,	६१७
त्यजन्दाप्यस्तृतीयांशं,	याज्ञ..	६१५
त्यजन्न पतितानेतान्,	मनु.,	५६१
त्यजन् भार्यामवस्थाप्यो,	नार.,	६१५
त्यजेत् पथिसहायं यः,	कात्या.,	४०८
त्रयः स्वतन्त्रा लोकेऽस्मिन्,	नार.,	२७४
त्रयश्च पिण्डाः षण्णां स्युः,	बौधा.,	७२४
त्रयाणामपि चैतेषां,	बृह.,	५८१
त्रयाणामपि संदेह,	,,	७७२
त्रयाणामुदकं कार्यं,	मनु.,	७४८
त्रयोदशं स्वभागं तु,	ब्रह्मपु.,	७११
*त्रयो वर्णाः,	वसि.,	७७७
त्रसरेणवोऽष्टौ विज्ञेया,	मनु.,	७७
त्रायस्वास्मादभीशापात्,	याज्ञ.,	२४३
त्रिचतुःपञ्चकृत्वो वा,	नार.,	१९४
,,	,,	१९३
त्रिपक्षात्परतः सोऽर्थं,	बृह.,	३०७
त्रिपक्षादब्रुवन् साक्ष्यं,	मनु.,	१४३
त्रिपणो द्वादशपणो,	कात्या ,	५००
त्रिपलं तु सुसूदनाणां,	नार.,	५२५
त्रिपौरुषी च त्रिगुणा,	व्यास.,	१८१
त्रिभागं क्षेत्रजो भुङ्क्ते,	ब्रह्मपु.,	७११
त्रिभागं पञ्चभागं वा,	बृह.,	४०१
त्रिभागोने च सलिलं,	,,	१९९
त्रिभिरेतैरविच्छिन्ना,	कात्या ,	१८०
त्रिभिरेव तु या भुक्ता;	विष्णु-कात्या.,	१७८
त्रियोनिः कीर्त्यते तेन,	नार.,	४१
त्रियोनिद्वयभियोगश्च,	,,	४७
त्रिरात्रं पञ्चरात्रं वा,	पिता.,	२४३
*त्रिरात्रं पुरोहिताः,	वसि.,	७९६
त्रिरात्रात्सप्तरात्राद्वा,	पिता.,	२४७
त्रिरात्रोषितायैव,	,,	२१३
त्रिविधः साहसेष्वेवं,	नार.,	८०७
त्रिविधस्यास्य दुष्टस्य,	,,	१८२
त्रिविधास्ते समाख्याता,	बृह.,	३६६
त्रिंशत्कोट्योऽर्धकोटी च,	अङ्गिरा.,	६३२
त्रिंशत्वर्षाण्यविच्छिन्ना,	बृह.,	१७८
त्रिंशद्दशविनाशे वा,	कात्या.,	२०२
त्रिंशद्रात्रात्त्रिपक्षाद्वा,	बृह.,	८३
त्रिंशांशो रोमवद्धस्य,	नार,,	५२५
त्रिंशते तण्डुला देयाः,	बृह.,	१९९
त्रिषु कर्मस्वभिरतः,	गौत.,	७८३
*त्रिषु वर्णेषु,	श. लि.,	८२७
त्रिषु वर्णेषु यानि स्युः,	मनु.,	७८२
त्रिषु वर्णेषु विज्ञेयं,	कात्या.,	३९६
त्रिसन्ध्यं पूजयेन्नित्यं,	पिता.,	२१६
त्रीण्येतान्यविभाज्यानि,	नार.,	६७६
त्रीण्येव साधनान्याहुः,	,,	४८५
त्रीण्येव हि प्रमाणानि,	बृह.,	७७२
*त्रीनंशान् क्षत्रिय,	विष्णु.,	७००
त्रीनेव च पितॄन् हन्ति,	बौधा.,	१२९
*त्रीन् क्षेत्रजपुत्रिका,	श. लि.,	७१२
त्रीन्राजन्यः,	विष्णु.,	६९९
त्रैविद्यनृपदेवानां,	याज्ञ.,	४८३
त्रैविद्यप्रहितस्तत्र,	कात्या.,	१०१
त्रैविद्यान् वृत्तिमद्ब्रूयात्,	याज्ञ.,	४१९
त्र्यब्दादूर्ध्वं तु नागच्छेत्,	बृह.,	३६२
त्र्यवराः साक्षिणो ज्ञेयाः	याज्ञ.,	१०५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

त्र्यवरैः साक्षिभिर्भाव्यो,	मनु.,	१०२
त्र्यहाद्दोहयं परीक्षेत,	नार.,	४३६
त्र्यंशं दायोद्धरेद्विप्रो,	मनु.,	६९७
त्र्यहाशौचे निवृत्ते तु,	ब्रह्मपु.,	६३४
त्वं तुले सत्यधर्मासि,	कालिका, पु.,	२२१
,,	याज्ञ.,	२१८
त्वं मुखं सर्व देवानां,	पिता.,	२२८
त्वं वेत्सि सर्व भूतानां,	नार.,	२२१
त्वग्भेदकः शतं दण्डयो,	मनु.,	४८८
त्वग्भेदे प्रथमो दण्डो,	बृह.,	४८८
त्वमग्ने वेदाश्चत्वारः,	पिता.,	२२८
त्वमग्ने सर्वभूतानां,	विष्णु.,	२२९
त्वमग्ने सर्ववेदानां,	नार.,	२२८
त्वमम्भः सर्वभूतानां,	विष्णु.,	२३७
त्वमेव देव जानीषे,	नार.,	२२१
त्वमेव धट जानीषे,	विष्णु.,	२२०
त्वमेव विष जानीषे,	,,	२४२
त्वमेव सर्वभूतानां,	नार.,	२२८
त्वमेवाग्ने विजानीषे,	विष्णु.,	२२९
त्वमेवाम्भो विजानीषे,	विशु.,	२३७
त्वरमाण इवाविद्धं	नार.,	१४०
त्वरमाणो न गच्छेत्तु,	पिता.,	२३१
द		
दक्षा प्रियंवदा शुद्धा,	कात्या.,	६१२
दक्षिणासु च दत्तासु,	मनु.,	३६४
दण्डं चैकादशगुणं,	कात्या.,	३७९
दण्डं तत्समं राज्ञे,	याज्ञ.,	१९१
दण्डं दद्यात्सवर्णासु,	,,	५९६
दण्डं प्रकल्पयेद्राजा,	विष्णु.,	७७९
दण्डं स दाप्यो द्विशतं,	याज्ञ.,	५१२
दण्डः क्षुद्रपशूनां च,	याज्ञ.,	४९९
दण्डः प्रणयितुं शक्यः,	मनु.	७९४
दण्डः शास्ति प्रजाः सर्वाः,	,,	७९४
दण्डः सुप्तेषु जागर्ति,	,,	,,
दण्डनीयः स शैथिल्यात्,	कात्या.,	७९८
दण्डनीयावुभौ तौ	नार.,	३८०
दण्डप्रणयनं कार्यं,	याज्ञ.,	४७४
दण्डयेज्जयिना साकं,	बृह.,	२६८
दण्डशुल्कावशिष्टं च,	मनु.,	३१५
दण्डस्तत्र तु नैव स्यात्,	कात्या.,	७९७
*दण्डस्तु देशकाल,	वसि.,	७७८
दण्डाजिनादिना युक्तं,	बृह.,	५२२
दण्डेनैव समाक्षेपेत्,	मनु.,	७७६
*दण्डोत्सर्गे,	वसि.,	७९६
*दण्डोऽधोवर्णानां,	हारी.,	५२२
*दण्डो यथासारापकारं च,	श.लि.,	७७८
दण्डो वा दण्डशेषो वा,	व्यास.,	३१६
दण्डो हि सुमहातेजो,	मनु.,	७९५
*दण्ड्यः काणखञ्जादीनां,	विष्णु.,	४७५
*दण्ड्यः शोणितेन विना,	,,	४८८
दण्ड्यः स मूल्यं दशपणं,	मत्स्यपु.,	४०६
दण्ड्यः स राज्ञो भवति,	नार.	३४४
*दण्ड्यगुरूनत्तारयन्,	विष्णु.,	४७८
दण्ड्यपथ्युद्यानोदक,	विष्णु.,	४५५
दण्ड्यमुन्मोचयन् दण्ड्यात्,	,,	५६९
दण्ड्य व्यङ्गतायुक्ते,	,,	४७७
दण्ड्य हस्तेनोद्गूरयिता,	,,	४८७
दत्तं मयाऽमुकीयाय,	व्यास,	१५७
दत्तं सप्तविधं विद्यात्,	नार.,	३७३
*दत्तः क्रीतोऽपविद्धः,	हारी.,	७१३
दत्तकश्च स्वयं दत्तः,	ब्रह्मपु.,	७३६
दत्तमूल्यस्य पण्यस्य,	नार.,	४३४
दत्तस्य पुनरादानं,	,,	४२
दत्तस्यापह्नवो यत्र,	कात्या.,	१९९
दत्तान्यापि यथोक्तानि,	,,	२१३
दत्ताप्रदानिके नाम,	नार.,	३७३
दत्तोऽपविद्धः क्रीतश्च,	बृह.,	७१७
दत्वा कन्यां हरन्दण्ड्यो,	याज्ञ,	६९२
दत्वा तु ब्राह्मणायैव,	,,	३३७
दत्वादत्ते तथादत्ते,	कात्या.,	९३
*दत्वा द्वितीयमर्धं,	विष्णु.,	७९२
दत्वा द्रव्यमसम्यग्यः,	नार.,	३७३
दत्वा धनं तद्विप्रेभ्यः,	कात्या.,	७६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

दत्वा भूमिं निबन्धं वा,	याज्ञ.,	१५८
दत्वार्णं पाटयेल्लेख्यं,	,,	३३७
ददतो यद्भवेत्पुण्यं,	बृह.,	३४०
ददौ स दश धर्माय,	मनु.,	७२६
दद्याच्चापहरेच्चांशं,	याज्ञ.,	७५६
दद्यात्तमथवा चौरं,	कात्या.,	५५३
दद्यात्पक्षान्तसंबन्धं,	कात्या बृह.,	६१
दद्यादपुत्रा विधवा,	नार.,	३१८
दद्याद्दते कुटुम्बार्थान्,	याज्ञ,	३१६
दद्याद्विषं सोपवासः,	शङ्:,-नार.,	२४२
दद्यास्त्वमिति यो दत्तः,	कात्या.,	३३९
दद्युर्नैवोपशाम्येयुः	,,	७९८
दद्युर्वा स्वकृतां वृद्धिं,	याज्ञ.,	२८३
दद्युस्तद्रिक्थिनः प्रेते,	,,	३१२
दद्युस्ते बीजिनो पिण्डं,	नार.,	७४४
दध्नः क्षीरस्य तक्रस्य,	मनु.,	५३५
दध्यक्षतहविर्गन्धैः,	नार.,	२१६
दमदानरता नित्यं,	बृह.,	६३६
दमोऽन्तिमः समायां तु,	,,	५८५
दम्पती विवदेयातां,	नार.,	५१
दयितं याऽन्यदेशस्थं,	व्यास.,	६३४
दर्पणस्थं यथा बिम्बं.	कात्या.,	१६६
दर्पाद्वा यदि वा मोहात्,	नार.,	५७९
दर्शनप्रतिभूर्यत्र,	कात्या.,	३०४
,,	याज्ञ.,	,,
दर्शनप्रातिभाव्येतु,	मनु.,	३१५
दर्शनाद्वृत्तनष्टस्य,	कात्या.,	३८१
दर्शने प्रत्यये दाने,	बृह.,	३०४
दर्शयेयुर्निधिनामानि,	,,	४६५
दर्शितं प्रतिकालं यत्,	नार.,	१७०
दशकं तु शतं वृद्धिः,	,,	७६४
दशकं पारदेश्ये तु,	याज्ञ,	५१७
दशग्राम शतग्राम,	कात्या.,	४५२
*दशपुरुषवती,	वसि.,	७८८
दशमं द्वादशं वापि,	मनु.,	५५५
दशस्थानानि दण्डस्य,	,,	७८२
दशातिवर्तनान्याहुः,	,,	५०१
*दशानां चैकमुद्धरेज्ज्येष्ठः	बौधा.,	६५४
दशानामपि चैतेषां,	बृह.,	२६
दशापरे तु क्रमशो,	मनु.,	७१०
दशाहः सर्वबीजानां,	नार.,	४३७
दस्यवः संप्रवर्तन्ते,	,,	५४५
*दस्युम्लेच्छगणानां,	श. लि.,	८३३
दस्युवृत्ते यदि नरे,	नार.,	५४७
दहेत्पापकृतं तन्न,	यम.,	५९०
दातव्यं बान्धवैस्तत्स्यात्,	मनु.,	३१३
दातव्यस्तत्र कालः स्यात्,	कात्या.,	६२
दाता न लभते तत्तु,	,,	२७८
दाताऽहमेतद्द्रविणं,	बृह.,	२०४
दातुः पालयितुः स्वर्गं,	व्यास.,	१५८
दानं प्रज्ञापनाभेदः,	कात्या.,	१९४
दानकालेऽथवा तूष्णीं	,,	१९४
दानग्रहणधर्माश्च,	नार.,	२७७
दानग्रहणपश्चन्न,	,,	७५८
दानप्रतिभुवि प्रेते,	मनु.,	३०५
,,	,,	३१५
दानप्रभृति या तु स्यात्,	,,	६२९
दानार्थे वा धनार्थे वा,	हारि.,	२७५
दानोन्मुखो नाभियोज्यो,	व्यास.,	५५
दानोपस्थानं विश्वास,	कात्या.,	३०४
दान्तं कुलीनं मध्यस्थं,	,,	२४
दापयित्वा हृतं चौर्यं,	याज्ञ.,	५४७
दापयेच्छिल्पिदोषात्तु,	कात्या.,	३४९
दापयेत्पणपादं गां,	,,	४६४
दापयेद्धनिकस्यार्थं,	मनु.,	२६४
,,	,,	३३१
दाप्यः परर्णमेकोऽपि,	नार.,	३१२
दाप्यस्तु अष्टगुणं यश्च,	याज्ञ.,	५१४
दाप्यस्तु दशमं भागं,	,,	४०१
दाप्यो दण्डं च यो यस्मिन्,	,,	४९३
दाप्यो भृतिचतुर्भागं,	नार.,	४०७
दाप्यो यत्तत्र नष्टं स्यात्,	,,	४०५
दायभाग इति प्रोक्तं,	नार.,	६४८
दायादानां विभागे तु,	कात्या.,	६७२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

दायादेभ्यो न तद्द्यात्, याज्ञ., ६७४
,, व्यास., ६७६
दायादेऽसति बन्धुभ्यो, नार., ३६२
*दायेनाव्यतिक्रम, आप., ७१९
दारपुत्रपशून् रुद्ध्वा, बृह., ३२५
दाराः पुत्राश्च सर्वस्वं, कात्या., ३७४
दाराधीनस्तथा स्वर्गः, मनु., ६०९
दाशापराधतस्तोये, ,, ७९०
दासचारणमल्लानां, कात्या., १०७
दासत्वात्स विमुच्येत, नार., ३९१
दासनैकृतिकाश्राद्ध, ,, १०९
दासस्त्रीभूगृहाराम कात्या., २६६
दासस्त्रीमातृशिष्यैर्वा, ,, ३१५
दासस्य तु धनं यत्स्यात्, कात्या., ३९४
दासाः कर्मकराः शिष्याः, कात्या., ७६
दासाश्वरथहर्ता च, मनु., ५२९
दासीं तु हरतो मध्यः, नार., ५३०
दासी च हरतो मध्यः, ,, ,,
दासेनोढा च दासी या, कात्या., ३९५
दासोऽन्धो बधिरः कुष्ठी, उशना., ११८
दास्यं तु कारयेन्मोहात्, मनु., ३९८
दास्यं विप्रस्य न क्वचित्, कात्या., ३९६
दास्यां वा दासदास्यां वा, मनु., ७०४
दास्यायैव हि सृष्टोऽसौ, ,, ३९८
दिगन्तरप्रपन्ने वा, कात्या., ६६
दिगन्तरान्गच्छति चेत् ,, ,,
दिनं मासार्धमासं वा, ,, ६५
दिनं क्रमेण वा कर्म, ,, ६१२
दिनमासार्धषण्मास, बृह., ३८५
दिवं गतानि विप्राणि, मनु., ६३७
,, यम., ६३८
दिवःपुनरिहायाता, कात्या., ६२९
दिवसस्याष्टमं भागं, कात्या., ४४
दिवा कृते कार्यविधौ, नार-बृह, ९२
दिवागृहीतं यत्क्रेता, मरीचि, ३५७
दिवा चरयेः कार्यार्थः मनु., ८३२
*दिवा पशूनां वृकाद्युपघाते, विष्णु, ४१६
दिवा वक्तव्यता पाले, मनु., ४१५
दिव्यं चेद्देशयेद्वादी, कात्या., ९५
दिव्यं तु वर्जयेन्नित्यं, ,, २०६
दिव्यं प्रकल्पयेन्नैव, ,, २०८
दिव्यमालम्बते वादी, ,, ९६
दिव्यान्येतानि धर्म्याणि, बृह., १९८
दिव्येन शुद्ध पुरुषं, विष्णु., २४९
दिव्येन शोधयेत्तत्र, कात्या., ९७
दिव्येषु सर्वकार्याणि, पिता., २१३
दिव्यैः कार्यं परीक्षेत, बृह., ९६
दिव्यैर्विशुद्धो मोच्यः स्यात्, ,, ५७६
दिव्यैर्विशोधितः सम्यक्, बृह., २५८
दीनानाथविशिष्टेभ्यो, दक्ष, ३७८
दीयमानं करे कृत्वा, पिता., २४२
दीयमानं न गृह्णाति, नार., ४३३
,, याज्ञ., २९१
दीयमानमथात्मानं, कात्या., ६४७
दीर्घप्रवासिनिर्बन्धु, ,, ३२३
दीर्घाध्वनि यथादेशं मनु., ७८९
दुःखासिका कलिर्भेदे, व्यास., ६१४
दुःखिता यत्र दृश्येरन्, मनु., ७८२
दुःखिते शोणितोत्पादे, याज्ञ., ४९९
दुःखेन हि निवार्यन्ते, कात्या., ४६४
दुःखोत्पादि गृहे द्रव्यं, याज्ञ., ५५९
दुर्गमध्ये गृहं कुर्यात्, बृह., ४४
दुर्गायाः पाययेच्चोरान्, पिता., २४५
दुर्गायाः स्नापयेच्छूलं, ,, २४६
दुर्दृष्टांस्तु पुनर्दृष्ट्वा, याज्ञ., २६८
दुर्दृष्टे व्यवहारे तु, नार., २६९
दुर्भिक्षे धर्मकामार्थे, याज्ञ., ६८७
दुष्टस्यैव हि यान् दोषान्, कात्या., ४७३
दुष्टाः साहसिकाश्चण्डाः, यम., ६००
दुष्टैर्दुष्टं भवेल्लेख्यं, कात्या., १६३
दुहिताचार्यभार्या च, नार., ५८७
दुहितॄणामभावे तु, कात्या, ६९०
दूतकः खटिकाग्राही, बृह., १०२
दूताय साधिते कार्ये, कात्या., ५७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

दूतीप्रस्थापनैर्वापि, नार., ५७८
दूतीसंप्रेषणैर्वापि, ,, ५७८
दूतोपचारयुक्तश्चेत्, कात्या., ५८०
दूषणे च करच्छेदः, याज्ञ., ५९७
दूषयेत् सिद्धतीर्थानि, कात्या., ४५६
दूषितो गर्हितः साची, बृह., १६४
दृश्यते च जयस्तस्य, कात्या., ७६४
दृश्यन्ते विविधाकारा, नार., १६
दृश्यमानं विभज्येत, कात्या., ६७३
दृश्यमाना विभज्यन्ते, ,, ६७३
दृश्याद्वा तद्विभागः स्यात्, याज्ञ., ७०६
दृष्टं संग्रहणं तज्ज्ञैः, नार., ५८२
दृष्टप्रयोगश्चैवाग्नौ, नार., २२७
दृष्टमेव फलं तत्र, दक्ष., ६१३
दृष्टश्रुतान भूतत्वात्, नार., ९८
दृष्टान्तत्वेन शास्त्रान्ते, कात्या., ७७४
दृष्टिपातं प्रणालीं च, ,, ४५३
दृष्टे पत्रे स्फुटं दोषं, ,, १७०
देयं पैतामहं पौत्रैः नार., ३१०
देयं प्रतिश्रुतं चैव, याज्ञ., ३७६
देयं भार्याकृतमृणं, कात्या., ३१७
देयं यत्प्रतिश्रुतं स्यात्, ,, ३१५
देयं वा निःस्ववृद्धान्, बृह., ४२७
देयं स्वामिनि चायाते, कात्या., ४५८
देयानादेययोर्वापि, बृह., ३३१
देवखातेषु यत्तोयं, पिता., २३६
देवतापितृपादांश्च, नार., ३५६
देवताराधनं कुर्यात्, ऋष्यशृङ्ग., ६२२
देवतास्नानपानीय, कात्या., २५१
देवदत्तां पतिर्भार्यां, मनु., ६११
देवब्राह्मणपादांस्तु, बृह., २५६
देवब्राह्मणराज्ञां च, नार., ५०६
देवब्राह्मणसान्निध्ये, मनु., १२४
*देवरवत्यामन्य, गौत., ७८४
देवराजकृतो दोषः बृह., ८४
*देवराजोपघाताद्दते, विष्णु., २९४
देवराद्वा सपिण्डाद्वा, मनु., ६३९
देवासुरमनुष्याणां, नार., २२२
देशं कालं च भोगं च, याज्ञ., ५२६
देशं कालं च योऽतीयात्, ,, ४०१
देशं कालं च रूपं च, मनु., १५
देशं ग्रामं दिशं नाम, नार., ५४३
देशः कालस्तथा स्थानं, कात्या., ६०
देशकालवपुः शक्ति, याज्ञ., ५३७
देशकालवयः शक्ति, कात्या., ५७
देशकालवयोद्रव्य, नार., १५१
देशकालविहीनश्च, कात्या., ६१
देशकालातिपत्तौ वा, याज्ञ., ३५०
देशकालार्थसम्बन्ध, नार., १९४
देशकालौ क्रियाकारे, कात्या., ३०५
देशग्रामकुलादीनां, बृह., ४७२
*देशजातिकुधर्माश्च गौत., १९
देशजातिकुलादीनां, नार., ४७१
देशजातिकुलानां च, बृह., २०
देशधर्मानवेक्ष्य स्त्री; नार., ३१९
,, ,, ६४७
*देशविशेषे सुवर्ण, आप्र., ६५७
देशस्थितिः पूर्वकृता, व्यास., २५८
देशस्थित्या द्वितीयस्तु, बृह., २५९
देशस्थित्यानुमानेन, ,, २६१
देशस्थित्या प्रदातव्यं, बृह. ३६९
देशस्य जातेः सङ्घस्य, कात्या, ६८०
देशस्याचरणान्नित्यं, ,, २५९
देशस्यानुमतेनैव, , २२
देशकालार्थसंख्याभिः, बृह., १९८
देशाचारयुतं वर्षं, ,, १५५
देशाचारविरुद्धं यत्, कात्या. १६४
देशाचाराविरुद्धं यत्, नार, १६१
देशाचारस्थितियुतं, कात्या., १६१
देशाचारस्थितिस्त्वन्या, नार,, २८६
देशाचारानभिज्ञा ये, बृह., २९
देशाचारेण दाप्याः स्युः, कात्या., ३२५
देशादिकं क्षिपन् दाप्यः, बृह., ४८३
देशाद्देशान्तरं याति, याज्ञ., ७८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

देशाध्यक्षादिना लेख्यं, व्यास., १७२
देशनलब्धान् लिप्सेत, मनु., ७७०
देशानुरूपतः पक्षं, बृह., ३०७
देशान्तरस्थे दुर्लेख्ये, याज्ञ., १६२
देशान्तरे मृते तस्मिन् , ब्रह्मपु., ६३४
देशापहृतविक्रीता, नार., ६४५
देहेन्द्रियविनाशे तु, कात्या., ४९३
दैवतस्कररराजाग्नि, नार., ३६१
दैवपित्र्यातिथेयानि, मनु-विष्णु,, ६१३
दैवराजकृते तद्वत् , नार., ३४२
दैवराजोपघातेन, बृह., २९५
दैवसाध्ये पौरुषेयीं, कात्या., ९५
दैविकी वा क्रिया प्रोक्ता, ,, ९२
दैवीं वाचं स वदति, नार., ३३
दैवोत्पादविदो भद्राः, बृह., ७०७
दोलायमानौ यौ संधिं, ,, ८५
दोषवत्करणं यत्स्यात् , नार., ४२६
दोषे सति न दोषः स्यात् , दक्ष., ६१६
दोषो भवेत्तथा न्यासे, बृह., ३४०
दोहदस्याप्रदानेन, याज्ञ., ६१०
दोह्यवाह्यकर्मयुता, व्यास., २८२
दौहित्र एव तु हरेत् , मनु., ७२५
दौहित्रो ह्यखिलं रिक्थम् , ,, ७२५
द्यूतं निषिद्धं मनुना, बृह., ७६२
द्यूतं नैव तु सेवेत, कात्या., ७६२
द्यूतं प्रकीर्णकं चैव, नार., ४२
द्यूतं समाह्वयं चैव, मनु., ७६२
द्यूतमेकमुखं कार्यं, याज्ञ., ७६६
द्यूतमेतत्पुराकल्पे, मनु., ७६२
द्यूतस्त्रीपानसक्ता च, याज्ञ., ५४४
द्यूते कूटाक्षदेविनां, विष्णु., ७६८
द्यूते च कूटाक्षदेविनां, ,, ५२१
द्यूते समाह्वये चैव, कात्या., ९३
द्यौर्भूमिरापो हृदयं, मनु., १२५
द्रविणार्हश्च धुर्यश्च, कात्या., ३२१
द्रव्यं तदीयं संगृह्य, बृह., ३२९
द्रव्यं तदौपनिधिकं, याज्ञ., १८७
द्रव्यं तदौपनिधिकं, याज्ञ., ३३८
द्रव्यं विना तु प्रथमं, बृह., ४७२
द्रव्यसंख्यान्विता देया, ,, १९९
द्रव्यस्वामिविक्रीतं, नार., ३५३
द्रव्यहृद्दाप्यते तत्र, कात्या., ३२९
द्रव्याणां कुशला ब्रूयुः, याज्ञ., ५२६
द्रव्याणि हिंस्याद्यो यस्य मनु., ५५८
द्रव्यापेक्षो दमस्तत्र, बृह., ५५७
द्रव्ये पितामहोपात्ते, ,, ६५२
द्रष्टव्यो व्यवहारस्तु, याज्ञ., ४९६
द्रोहभावं कुचर्यां च, मनु., ६०४
द्वन्द्वयुद्धे तु यः कश्चित् , बृह., ७६६
द्वयं निगृह्य दाप्यः स्यात् , मनु., ३४७
द्वयोः सन्तप्तयोः सन्धिः, बृह., ८५
द्वयोः समानो धर्मज्ञो, ,, १००
द्वयोरापन्नयोस्तुल्यं, नार., ४९७
*द्वयोर्वा, गौत., ७३९
द्वयोर्विरोधे कर्तव्यं, बृह., १४
द्वयोर्विवदतोरर्थं, नार., ८८
द्वयोर्विवादे सामन्तैः कात्या., ४४३
द्वयोर्हि कुलयोः शोकं, मनु., ६०३
द्वात्रिंशदङ्गुलान्याहुः, नार., २२५
,, बृह,पिता.,२२४
*द्वादश इत्येव, वसि., ७१८
द्वापरे च कलौ नृणां, बृह., ६४३
द्वारमार्ग क्रियाभोग, कात्या., ९४
द्वाराणां चैव भेत्तारं, मनु., ५६७
द्वारोपसेवनं नित्यं, व्यास., ६२२
द्वावंशौ प्रतिपद्येत, नार., ६५४
*द्वावंशौ राजन्यायाः, वसि., ७००
*द्वावंशौ वैश्य, विष्णु., ,,
*द्वावंशौ वैश्यः, ,, ,,
*द्वावंशौ वैश्यः, ,, ६९९
*द्वावंशौ वैश्यासुतः, ,, ६९९
द्वावेकयोनिजावेव, यम., ८१७
द्वावेतौ ब्रह्मचण्डालौ, ,, ८२७
द्विः पादस्त्रिस्त्रिभागस्तु, नार., ५२६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

द्विकं त्रिकं चतुष्कं च, मनु., २८०
द्विकं शतं वा गृह्णीयात्, ,, ,,
द्विकं शतं हि गृह्णानो, ,, ,,
द्विकेनार्थं समादाय, बृह., ७७१
द्विगुणं तु तृतीयेऽह्नि, नार, ४३५
द्विगुणं त्रिगुणं चैव, ,, २८४
द्विगुणं दण्डमास्थाय, ,, २६७
द्विगुणं प्रतिदातव्यं, याज्ञ., ३०८
द्विगुणः शोणितोद्भेदे, बृह. ४८८
द्विगुण त्रिगुणो ज्ञेयः, ,, ४८६
द्विगुणस्योपरि यदा, ,, ३२८
द्विगुणा वान्यथा ब्रूयुः, याज्ञ., १४९
द्विगुणास्तूत्तरा ज्ञेयाः., कात्या., ४४३
द्विगुणो वा कल्पनीयः, बृह., ५५७
द्विजं प्रदूष्याभक्ष्येण, याज्ञ., ५६४
द्विजत्वमभिकांक्षन्ति, मनु., १३५
द्विजस्य स्त्रीषु धर्मोऽयं, कात्या., ६४३
द्विजातयः सवर्णासु., मनु., ८२६
*द्विजातीनां शूद्रस्त्वेकः, विष्णु., ७०३
द्विजानां सन्निधावेव, शङ्ख-नार., २४२
द्विजान् विहाय यः पश्येत्, व्यास., २९
द्वितीयं तु पितुस्तस्याः, मनु., ७२८
द्वितीया वा भवेच्छूद्रा, महाभा., ६९८
द्वितीये चैव तज्ज्ञेयं, नार., ५३२
*द्वितीये पुत्रं तृतीये, हारी., ७२३
द्वितीये हस्तचरणौ, मनु., ५३२
द्वितीयेऽह्नि ददस्त्वेता, नार., ४३५
*द्वितीयेऽपराधे न स, विष्णु., ७७९
द्वित्रिलिपिज्ञः स्वकृतं. व्यास., १७२
द्विनेत्रभेदिनो राजद्विष्टा, याज्ञ., ४८९
द्विपणे द्विशते दण्डो, ,, ५२३
द्विपादमर्धमासं तु, नार., ४३७
*द्विपितुः पिण्डदानं स्यात्, बौधा., ७२४
द्विप्रकारा क्रिया प्रोक्ता, बृह., ९१
द्विप्रकारो भागभृतः ,, ३८६
द्विरभ्यस्ताः पतन्त्यक्षा, नार., ७६५
द्विविधान् तस्करान् विद्यात्, मनु., ५०७
द्विशतं तु दमं दाप्यः, मनु., ५९७
द्विसहस्रपणो दायः, व्यास, ६८४
द्वे कृष्णले समधृते, मनु., ८०८
द्वेशते खर्वटस्य स्यात्., याज्ञ., ४६१
द्वैधे बहूनां वचनं, ,, १४९
द्वौतुयौ विवदेयातां, मनु., ७४५
*द्वौ भागौ पितुर्द्वौ, श. लि. ७१२
*द्वौ लोके धृतव्रतौ, गौत. ७३७
*द्वौ वैश्यः, विष्णु., ६९९
द्वौ सपिण्डः सकुल्यो वा, देव., ७०२
द्व्यंशं वा पूर्वजस्य स्यात्, गौत., ६६१
द्व्यंश हरेज्ज्येष्ठः, वसि., ६६१
द्व्यन्तरः प्रातिलोम्येन, नार., ८१६
द्व्यन्तरश्चानुलोम्येन, ,, ८१५
द्व्यभियोगश्च दिज्ञेयः, ,, ४१
द्व्यवरोऽष्टपणास्त्वन्यः, ,, ७९९
द्व्यामुष्यायणका दद्युः, ,, ७२३
द्व्येकान्तरासु जातानां, मनु, ८१२

ध

धकाराद्धर्ममूर्तिस्त्वं, पिता., २२०
*धटं च समयेन गृह्णीयात् विष्णु., ,,
धटं तु कारयेन्नित्यं, पिता., २१६
धटः सर्वर्तुकः प्रोक्तो, ,, २०३
धट त्वं ब्रह्मणा सृष्टः, ,, २२०
धटादीनि विषान्तानि, ,, २१०
धटादुच्चतरे स्यातां, ,, २१५
धटाद्या धर्मजान्ता च, बृह., ९१
धटेऽभियुक्तस्तुलितो, ,, २२३
धटोऽग्निरुदकं चैव, नार., १९७
धनं तत्पुत्रिकाभर्ता, मनु., ६९१
धनं पत्रनिविष्टं तु, कात्या., ६८०
धनं भवेत्समृद्धानां, बृह., ,,
धनं मूलीकृतं दत्वा, बृह., २९५
धनं यो बिभृयाद्भ्रातुः, मनु., ७०९
धनं वृद्ध्या गृहीत्वा तु, बृह., १५४
*धनग्राहिणि प्रेते, विष्णु., ३११

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

धनमेवंविधं सर्वं,	कात्या.,	६७८
धनस्त्रीहारिपुत्राणां,	नार.,	३२०
धनिकर्णिकयोरेवं,	नार.,	३३७
धनिकस्योपधादोषात्,	कात्या.,	१६३
धनिकेन स्वहस्तेन,	,,	१६४
धनी चोपगतं दद्यात्,	याज्ञ.,	३३६
धनी तावत् समादधात्,	बृह.,	१७५
धनुःशतं परीणाहो,	याज्ञ.,	४६१
धनुःशतं परीहारो,	मनु.,	४६२
धनोष्मणा पच्यमाना,	मनु.,	५६८
धरणानि दश ज्ञेयः,	,,	८०८
धर्मं च व्यवहारं च,	कात्या.,	२६०
धर्मः स नो यत्र न सत्यं,	नार.,	३८
धर्म एव हतो हन्ति,	मनु.,	३७
धर्मगौरवमाहात्म्यात्,	पिता.,	२२२
*धर्मचर्यया जघन्यो,	आप.,	८२६
धर्मपत्नी समाख्याता,	दक्ष.,	६१३
धर्मपर्यायवचनैः,	नार.,	२२१
,,	विष्णु.,	२२०
धर्मप्रधाना ऋजवः,	याज्ञ.,	१०५
धर्मप्रवक्ता नृपतेः,	मनु.,	२९
धर्मरक्षार्थमाहूतैः	नार.,	२१६
धर्मवंशपरित्यक्तः,	देव.,	६१६
*धर्मव्यपेक्षासु,	विष्णु.,	६२१
धर्मशास्त्रं पुरस्कृत्य,	नार.,	९
धर्मशास्त्रं समाश्रित्य,	मनु.,	४३
धर्मशास्त्रविरोधे तु,	नार.,	१४
धर्मशास्त्रानुसारेण,	याज्ञ.,	८
धर्मशास्त्रार्थकुशलाः,	नार.,	२८
धर्मशास्त्रार्थकुशलैः,	कात्या.,	९
धर्मशास्त्रार्थशास्त्राभ्यां,	नार.,	१२
धर्मश्च व्यवहारश्च,	,,	४१
,,	,,	२६१
धर्मस्तु व्यवहारेण,	बृह.,	२६१
धर्मस्थः कारणैरेतैः,	मनु.,	८०
धर्मस्यार्थस्य यशसो,	नार.,	४१
धर्मस्याव्यभिचारार्थं,	मनु.,	१४१

धर्मादिनोद्ग्राह्य ऋणं,	बृह.,	३३६
धर्माद्विचलितं हन्ति,	मनु.,	७९५
धर्माद्विचलिता दण्ड्या,	याज्ञ.,	७८०
धर्मार्थं प्रीतिदत्तं च,	कात्या.,	६७३
धर्मार्थं येन दत्तं स्यात्,	मनु.,	३८०
धर्मार्थोपग्रहः कीर्तिः,	बृह.,	८५
धर्मासनमधिष्ठाय,	मनु.,	७
धर्मे गृहीते शुद्धः स्यात्,	बृह.,	२५४
धर्मेण व्यवहारेण,	बृह.,	२५८
,,	मनु.,	३२४
धर्मोपदेशं दर्पेण,	मनु.-नार.,	४८१
धर्मोपदेशकर्ता च,	बृह.,	४७९
धर्मोपधिबलात्कारैः,	,,	३२४
धर्मो विद्धस्त्वधर्मेण,	मनु.-नार.,	३६
धर्म्यं विभागं कुर्वीत,	मनु.,	६९७
धर्म्यं सर्वेर्तुकं प्रोक्तं,	नार.,	२०३
धात्राऽक्षराणि सृष्टानि,	बृह.,	१५२
धान्यं दशभ्यः कुम्भेभ्यो,	मनु.,	५३२
*धान्यस्य द्विगुणा,	विष्णु.,	२८९
धान्यहारी दशगुणं,	बृह.,	५३२
*धान्यापहार्येकादशगुणं,	विष्णु.,	५३३
धान्ये चतुर्गुणा प्रोक्ता,	बृह.,	२८९
धान्ये सदे लवे वाहये,	मनु.,	२८८
धारणं परवस्त्राणां,	कात्या.,	५८०
धारयेदुत्तरे पार्श्वे,	नार.,	२१७
धार्यं मन्वादिकं शास्त्रं,	बृह.,	१४
धार्योऽवरुद्धस्तृणिकः,	कात्या.,	३२५
धिग्वणानां चर्मकार्यं,	मनु.,	८२९
धूपोपहारयन्त्रैश्च.,	शङ्ख-नार.,	२४२
धृतं वस्त्रमलङ्कारो,	कात्या.,	६८०
धेनावनुडुहि क्षेत्रे,	कात्या.,	६७
धेनूष्ट्रौ वहन्नश्वो,	मनु.,	१९१
ध्यायत्यनिष्टं यत्किंचित्,	,,	६०५
ध्रुवं द्यूतात्कलिर्यस्मात्,	कात्या.,	७६३
ध्वजाहृतं भवेत्तु,	,,	६७८
ध्वजिनी सन्धिनी चैव,	नार.,	४४८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

न

न कथंचन दुर्योनिः,	मनु.,	८२८
न कश्चिद्योषितः शक्तः,	,,	६०८
न कालहरणं कार्यं,	,,	१२३
न किल्विषेणापवदेत्,	नार.,	४८१
न कुर्युस्तत्तदेवैषाम्,	कात्या.,	७९८
*न क्रष्टिपैत्तिब्राह्मणानां च,	विष्णु.,	२०६
न कुष्टयसमर्थलोहकाराणां,	,,	२०६
न केनचित्कृतो यस्तु,	बृह.,	४९
न क्रुद्धैर्नापि संसृष्टैः,	कात्या.,	११३
न क्लिश्यन्ते साक्षिसभ्या,	बृह.,	८५
न क्षयो न च वृद्धि स्यात्,	याज्ञ.,	५२५
न क्षेत्रगृहदासानां,	कात्या.,	२७२
*न गणिकाधूर्तचारिणी,	श.लि.,	६२३
नगरग्रामगणिनो,	नार.,	४४४
नगरग्रामदेशेषु नियुक्ता,	कात्या.,	११३
नगरप्रतिरुद्धः सन्,	नार.,	१२७
न गूढेतागमं क्रेता,	नार.,	३५६
नग्नो मुण्डः कपाली च,	मनु.,-ना.,	१३२
न ग्राह्यो ह्यन्यथाकारी,	कात्या.,	५८०
न च तत्कारणं ब्रूयात्,	,,	१२२
न च तद्दण्डपारुष्ये,	नार.,	४९८
न च द्विपन्त्यास्त्यागोऽस्ति,	मनु.,	६९५
न च पूर्वापरं विद्यात्,	,,	८०
न च प्रापितमन्येन,	,,	४६
न च भार्याकृतमृणं,	नार.,	३१७
न च मिथ्याभियुञ्जीत,	नार.,	३३२
न च लाभोऽर्धमासाद्य,	नार.,	४३४
न च वासांसि वासोभिः,	मनु.,	५२६
न चादत्वा कनिष्ठेभ्यो	,,	६५०
न चाद्यैः कालसंरोधात्,	मनु.,	२९८
न चान्यत्कारयेत्कर्म,	नार.,	३८४
न चार्तिमृच्छति क्षिप्रं,	,,	२५७
न चार्थसिद्धिरुपभयोः,	कात्या.,	७२
न चाहूतो वदेत्किंचित्,	याज्ञ.,	८२
न चेत्रिपक्षात् प्रब्रूयात्,	मनु.,	८०
न चेत्प्रत्यभिजानीयात्,	कात्या.,	१०४
न चेद्धनिकदोषेण,	,,	२९५
*न चैकं पुत्रं दद्यात्,	वसि.,	३७५
न चैकस्मिन् विवादे तु,	कात्या.,	७२
न चैवस्त्रीवधं कुर्यात्,	यम.,	६१८
न चैवोपगतं दद्यात्,	बृह.,	३३६
न चोत्तमां न चाकामां,	कात्या.,	६४७
न जघन्यतमस्तेषां,	नार.,	३८८
न जातु ब्राह्मणं हन्यात्,	मनु.,	७८३
*न जीवति पितरि रिक्थं	श,-लि.,	६४९
न जैह्मेन प्रवर्तेत,	नार.,	४३४
*नटयितर्यनुवादित्वं,	हारी.,	८३१
नटश्च करणश्चैव,	मनु.,	८२६
न च तं नयेत साक्ष्यं तु,	,,	३५१
न तं भजेरन् दायादाः,	मनु-विष्णु.,	६८३
न तच्छक्यमपाहर्तुं,	नार.,	१७९
,,	यम.,	१३
न तत्पुत्रा ऋणं दद्युः,	याज्ञ.,	३०४
न तत्पुत्रैर्भजेत्सार्धं,	मनु-विष्णु.,	६५२
न तत्प्रवर्तयेद्राजा,	यम.,	११
न तत्र कारणं भुक्तिः.	याज्ञ.,	१८४
न तत्र दोषः पालस्य,	नार.,	४६८
न तत्र प्रणयेद्दण्डं,	मनु.,	४३२
*न तत्र बीजी,	श.-लि.,	७३९
न तत्र रोपयेत्किंचित्,	कात्या,	४५५
न तत्र विद्यते किंचित्,	मनु.,	३४७
न तत्र विद्यते दोषः,	बृह.,	३५५
न तत्र विषमं भागं,	मनु.,	६५५
न तत्र स्वामिनो दोषः	नार.,	४६६
न तत्रान्या क्रिया प्रोक्ता,	कात्या.,	३५४
न तत्सिद्धिमवाप्नोति,	बृह.,	१७४
न तत्सुतस्तत्सुतो,	याज्ञ.,	१८२
न तद्द्याद्विप्लवाच्च,	,,	३६०
न तद् व्यभिचरेद्राज्ञां,	नार,	५१४
न तलं विद्यते व्योम्नि,	,,	१६
न तस्य प्रतिमोक्षोऽस्ति	,,	३८९
न तस्य वेतनं दद्यात्.	मनु.,	४०४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

न तस्यान्येन कर्तव्यं, कात्या., ५५
न तस्योत्पादयेत्तुष्टिं, मनु., ५५८
न तु चारणदारेषु, बौधा., ५९०
न तु दृष्टं छलं राजा, नार., १६
न तु नामापि गृह्णीयात्, मनु., ६३६
न तु पक्षान्तरं गच्छेत्, यम., १०
*न तु पापीयसो जीवनम्, गौत., १४६
*न तु स्त्री पुत्रं, वसि., ७३१
* ,, ,, ३७५
न तैः समयमन्विच्छेत्, ,, ८३२
*न त्वकामे पितरि श.-ली., ६५१
न त्वङ्गभेदं विप्रस्य, हारी., ७८३
न त्वहोढान्विताश्चोरा, नार., ५४१
*न त्वेकं पुत्रं, वसि., ७३१
न त्वेवाधौ सोपकारे, मनु., २९३
,, ,, २९८
न दग्धः सर्वथा यस्तु, त्रिष्णु, २३३
न दग्धश्चेच्छुद्धिमियात्, बृह., २५३
न दत्तं स्त्रीधनं यासां, याज्ञ., ६५४
न दद्यादुत्तरं यावत्, बृह., ६२
न दद्यादृणवद्दाप्यः, कात्या., ३७७
न दद्याद्यदि तस्मात् स, मनु., ३४२
न दातव्यं तु पुत्रेण, व्यास., ३१६
न दाता तत्र दण्ड्यः स्यात्, कात्या., ३८१
न दिव्यैर्साक्षिभिर्वापि, ,, १७३
नदीतीरे प्रकुरते, बृह., ४५१
नदीतीरेषु तद्विद्यात्, मनु., ७८९
नदीनां संगमे तीर्थे, नार., ५७८
नदीषु नातिवेगेषु, नार., २३६
नदीष्ववेतनस्तारः, ,, ८०३
नदीसन्तारकान्तार, ,, ५३
नदीस्रोतःप्रवाहेण, बृह., ४५१
न दृष्टं यच्च पूर्वेषु, नार., ७७४
न दृष्टदोषः कर्तव्या, मनु., १०८
न देयं तेषु दिव्यं, कात्या., २०८
*न देवभृत्यातिथिभ्यो, श.-लि., ६२१
न दोषं प्राप्नुयात्किंचित्, मनु., ५८१
नद्योत्सृष्टा राजदत्ता, बृह., ४५०
न द्वितीयश्च साध्वीनां, मनु., ६३७
न धुनेंद्यः कराग्रं तु कालि-पु., २५२
*न नास्तिकेभ्यः कोशो, विष्णु., २०७
न निन्द्यैर्नापि संमूढैः, कात्या., ११२
न निषिध्योऽल्पबाधस्तु, याज्ञ, ४५७
न निर्हारं स्त्रियः कुर्युः, मनु., ६८३
*न निक्षेपोपनिधि, श.-लि., ७५२
न निष्क्रयविसर्गाभ्यां, मनु., ७३८
*न परपुरुषमभिभाषेत, श.-लि., ६२२
न परेण समुद्दिष्टान्, ना.-का., ८१
न पातयेत्तामप्राप्य, नार., २३१
न पुनर्द्विविधः प्रोक्तः, ,, ३४०
न प्रतिग्रहभूर्देया, बृह., ७०२
न प्रावृषि विषं दद्यात्, नार., २०४
न प्रोषिते त्वलंकुर्यात्, हारी., ६३२
न बन्धनं न वैरूप्यं, यम., ६१८
न बान्धवा न सुहृदो, नार., १३४
न बान्धवो न चारातिः, नार., ११८
*न बालस्त्रीधनानि, श.-लि., ७५२
न ब्राह्मणवधाद्भूयान्, मनु., ७८३
*न ब्राह्मणस्य कोशं, विष्णु., २०१
*न ब्रूयादक्षरसमं, नार., १५१
न भर्ता नैव च सुतो, कात्या, ६८६
*न भर्तारं द्विष्यात्, श-लि., ६२७
*न भर्तुः प्रतिकूलमाचरेत्, ,, ६२३
न भाषणं परस्त्रीभिः, मनु., ५२२
*न भिन्नकर्षापणमस्ति शुल्कं, वसि., ५१९
न भुङ्क्ते यः स्वमाधानं, बृह., ३००
न भोक्तव्यो बलादाधिः, मनु., २९३
न भोगं कल्पयेत् स्त्रीषु, कात्या., १९०
न भ्रातरो न पितरः, नार., ७१७
न मज्जनीयं स्त्रीबालं, कात्या., २०६
न मण्डलमतिक्रामेत्, नार., २२५
,, नार-,पिता., २३१
न मयैतत्कृतं लेख्यं, व्यास., ९६
न मर्कटे न च तत्स्वामी, नार., ४९५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

न मर्यादासु तिष्ठन्ति, महाभारत., ६०७
न माता न पिता न स्त्री, मनु., ५६१
*न मातापितरावतिक्रमेत्, श.-लि., ५६१
*न मातापित्रोरन्तरं, ,, ५६१
न मातृतो ज्यैष्ठ्यमस्ति, मनु., ६६०
न मान्यते यः क्षमते, नार., ४९६
न मायाभिहितं, कार्यं, कात्या., ८२
न मोक्तव्याः प्रयत्नेन, बृह., ५७१
न यत्तथानुमानेन, मनु., १५
न याचते च ऋणिकं, बृह., १७४
न याचते यः कश्चित्, ,, ३६९
न युक्तियोगाद्योऽर्थेषु, ,, ३९
नयेच्छुद्धिं न यः कूटं, कात्या., १६८
नयोपधाभिश्चित्राभिः नार., ५४३
न योषित्पतिपुत्राभ्यां, याज्ञ., ३१६
नरकेषु ते शश्वत्, नारद., १९४
नरहर्ता हस्तपादौ च, व्यास., ५२८
न राज्ञा तु विशिष्टेन, कात्या., ४६
न राज्ञो धृतदण्डं च, नार., ४८१
नर्तकानामेष एव, बृह., ३७१
नर्मदत्तं तथैतैर्यत्, ,, ३७९
न लङ्घयेत्पशुर्नाश्वो, नार., ४६३
न लुप्यते तस्य भागः, बृह., ७५५
न लेखकेन लिखितं, कात्या., १६८
न लेखयति यस्त्वेनं, बृह.-कात्या., ५०
नवभागं सहोढश्च, ब्रह्म-पु., ७११
न वर्धते प्रपन्नस्य, व्यास., २९१
नव सप्त पञ्च वा स्युः, बृह., १०२
*न वास्तुविभागो, श.-लि., ६७८
न विब्रूयान्नृपो धर्मं, मनु., ३२
न विवाहविधावुक्तं, ,, ६४२
न विषं विषमित्याहुः, बौधा., ७५२
न वृथा शपथं कुर्वन्, मनु., २५७
न वृद्धिः प्रीतिदत्तानां, नार., २८७
*न वृद्धिः स्त्रीधनलाभे, संवर्त., २९१
न वृद्धो न शिशुः नैको, मनु., १११
*न वैष्टिकं जाङ्घिकं, श.-लि., ८०४
न शक्यतेऽधुना कर्तुं, बृह., ६४४
न शक्यो न्यायतो नेतुम्, मनु., ७९४
*न शारीरो ब्राह्मणदण्डः, गौत., ५३९
न शारीरो ब्राह्मणस्य, यम., ५७३
न शीते तोयसिद्धिः स्यात्, नार., २०४
*न शूद्रापुत्रो, श.-लि., ७०४
न शूद्रायाः स्मृतः कालो, नार., ६४२
न शोचन्ति यत्रैता, मनु., ६१०
नश्यते विनिपाते तु, मनु., ३४२
न श्रमार्तो न कामार्तो, ,, ११२
न श्रोत्रियो न लिङ्गस्थो, ,, १११
*न श्लेष्मव्याध्यर्दितानां, विष्णु., २०६
नष्टं विजग्धं कृमिभिः, मनु.-नार., ४१६
नष्टः प्रव्रजितः क्लीबः, देव., ६४१
नष्टस्यान्वेषणे कालं, बृह., ३०७
नष्टापहृतमासाद्य, याज्ञ., ३५०
नष्टा या पालदोषेण, नार., ४६६
नष्टे मृते प्रव्रजिते, बृह., ६३७
नष्टे मृते वा ऋणिके, ,, २९९
नष्टो देशो विनष्टश्च, याज्ञ., २९४
न स तं प्राप्नुयात्कामं, नार., ३९०
,, ,, ७६६
न सन्ति यस्य राष्ट्रेषु, यम., ७८६
न सन्ति साधवो यत्र, कात्या., २०८
न स राज्ञा नियुक्तव्यो, मनु., ३४२
न साक्षी नृपतिः कार्यो, ,, १११
न सा देया न च ग्राह्या, कात्या., ६४७
न सावद्यं न च न्यूनं, मनु., ४३७
न सा सभा यत्र न सन्ति, नार., ३८
न साहसिकदण्डघ्नौ, मनु., ६००
*न स्तनौ विवृतौ कुर्यात्, श.-लि., ६२२
*न स्त्रीकृतं पतिपुत्रौ, विष्णु., ३१६
न स्त्रीणामुपभोगः स्यात्, कात्या., १९१
न स्त्री पतिकृतं दद्यात्, नार., ३१८
न स्त्रीभ्यो वालदासेभ्यः, कात्या., २७८
*न स्थावरमाधिमृते वचनात्, विष्णु., २८६
न स्वर्गाच्च्यवते लोकात्, मनु., १४६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

न स्वातन्त्र्येण कर्तव्यं, मनु., ६१९
न स्वामिना निसृष्टोऽपि, मनु., ३८९
न स्वामी न च वै शत्रुः, कात्या., ३०३
*न हार्यं राज्ञादेव, श.-लि., ७५२
न हार्यं स्त्रीधनं राज्ञा, श.-लि., ७५२
न हि जातु विना दण्डं, नार., २६९
न हि तस्यास्ति किंचित्स्वं, मनु., ३९३
न हि दण्डादृते शक्यः, ,, ५११
न हि प्रत्यर्थिनि प्रेते, नार., ११५
न हि स्वल्पेन तपसा, कात्या., ६१२
न हीनपक्षां युवतिं, ,, ५५

ना

नाग्निस्तृप्यति काष्ठानां, महाभार., ६०८
नाङ्कया राज्ञा ललाटेषु, मनु., ७८५
नाज्ञानेन हि युज्यन्ते, कात्या.. ४४६
नातथ्येन प्रमाणं तु, ,, १२०
*नाति द्वितीयं जन, गौत., ७३९
नातिभार्य्यं भुक्तबन्धं, व्यास., २९१
नातिसंवत्सरीं वृद्धिं, मनु., २८१
नातिसंवत्सरीमेके, गौत., २८१
नात्यन्तं पीडनीयाः स्युः बृह., ३०७
नाथवत्या परगृहे, नार , ५८२
नादण्डयो नाम राज्ञोऽस्ति, मनु., ७७९
नाददीत नृपः साधुः, ,, ७८७
नाधिकं दशमाद्द्यात्., ,, ७०३
नाध्यधीनो न वक्तव्यो, ,, १११
नानापण्यानुसारेण, व्यास , ३५९
नानापौरसमूहस्तु, कात्या., ८१०
नानायुधधरव्रताः, ,, ,,
नानार्णवसमवाये, ,, ३३५
नानालिपिज्ञौ कर्तव्यौ, बृह., २९
नानाशास्त्रवचो, लक्ष्मी, १
नानासन्देहहरणात्, कात्या., ४०
नानियुक्तेन वक्तव्यम्, नार., ३३
*नानृतवचने दोषो, गौत., १४६
नान्तकः सर्वभूतानां., महाभारत., ६०८
नान्तरेणोदकं सस्यं., नार., ४५८
नान्यत्पक्षान्तरं गच्छेत्, नार., ८२
नान्यथा तत्पुनः कार्यं, कात्या., २२
नान्यदन्येन संसृष्टं, मनु., ४३७
नान्यद्भर्तृवियोगाग्नि, ब्रह्म. पु. ६३४
नान्यस्मिन्विधवा नारी, मनु.. ६४२
नान्योत्पन्ना प्रज्ञास्तीह, मनु., ६३७
नान्यो धर्मोऽत्र विज्ञेयो, अङ्गिरा., ६३३
नान्वये सति सर्वस्वं, याज्ञ., ३७४
नापराह्णे न मध्याह्ने, नार., २४०
नापृष्टैरनियुक्तैर्वा, कात्या., १३७
नाप्राप्तव्यवहारैस्तु, ,, ३१३
*नाबीजं क्षेत्रं फल, हारी., ७२३
नाभिदघ्नोदकस्थस्य, याज्ञ., २३७
नाभिमात्रजले स्थाप्यः, नार., २३६
नाभिमात्रोदकस्थस्य, कालि-पु., २३८
नाभियोज्यः स विदुषा, नार., २४८
नामघाटागमं संख्यां, बृह., १९२
नामजातिग्रहं त्वेषां, मनु-नार , ४८१
नारीणां स्वैरवृत्तीनां, महाभार., ६०७
नारीषु नित्यं शुचिभूषितासु, विष्णु., ६२१
नार्तानां तोयशुद्धिः स्यात्, नार., २०५
नार्तो न मत्तो नोन्मत्तो, मनु., ११२
नार्थसम्बन्धिनो नाप्ता, ,, १०८
*नार्यः सजातीयाः, श.-लि., ८३३
नार्याः षडागमं वित्तं, ,, ७५२
नार्वाक् संवत्सराद्विंशात्, नार., ३११
नाविज्ञातो गृहीतव्यः, कात्या., ३०३
नाविद्यानां तु वैद्येन, ,, ६७५
नाशक्तो धनिने दातुं, ,, ३०३
नाश्नन्ति पितृदेवास्तत्, मनु-वि., ६१३
नाश्य आर्यः शूद्रायां, आप., ५८८
नाष्टिकस्तु प्रकुर्वीत, कात्या., ३५३
नासमवेता अपृष्टाः ब्रूयुः, गौत., १३६
नासहस्राद्धरेत्फालं, याज्ञ., २००
नासेद्धव्यः क्रियावादी, बृह., ३३१
नास्तिकव्रात्यदाराग्नि, नार., १०९
नास्तिके दृष्टदोषे च, ,, २०७
नास्ति सत्यात्परो धर्मो, ,, १२८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

नास्ति स्त्रीणां क्रियामन्त्रैः,	मनु.,	६०५
नास्ति स्त्रीणां पृथग्यज्ञो,	मनु-विष्णु.,	६२७
नास्वतन्त्राः स्त्रियो ग्राह्याः,	कात्या.,	५९४
नाहमेवं पुनर्वद्ये,	कात्या-उशना.,	४७५
,,	उशना.,	७७८
नि		
निक्षिपेत्तत्सकुल्येषु,	नार.,	३३७
निक्षिप्तं वा परद्रव्यं,	,,	३७०
निक्षिप्तस्य धनस्यैवं,	मनु.,	३४७
निक्षेपं वृद्धिशेषं च,	कात्या.,	२८७
निक्षेपः पुत्रदारं च,	नार.,	३७३
निक्षेपस्याधुना सम्यक्,	बृह.,	३३८
निक्षेपस्यापहर्तारं,	मनु,	३४५
*निक्षेपान्वाहितन्यास,	बृह.,	३५०
निक्षेपो नाम तत्प्रोक्तं,	नार.,	३३८
निक्षेपोपनिधौ नित्यं,	मनु.,	३४२
निक्षेपो यः कृतो येन,	,,	३४६
निखेयो निश्चलः कार्यो,	नार.,	२१५
निखेयोऽयोमयः शङ्कुः,	मनु-नार.,	४८१
निगूढचारिणश्चान्यान्,	मनु.,	५०९
निगृह्य दापयेच्चैनं,	,,	४२४
निग्रहाद्वडवायां च,	नार.,	३९१
*निग्रहानुग्रह,	हारी.,	७७७
निग्रहानुग्रहं दण्डं,	बृह.,	८५
निग्रहानुग्रहाद्राज्ञः,	बृह.,	५७६
निजधर्माविरोधेन,	याज्ञ.,	४२२
नित्यं दिव्यानि देयानि,	पिता.,	२१३
नित्यं नैमित्तिकं काम्यं,	बृह.,	४२०
नित्यं स्थितस्ते हृद्येष,	मनु.,	१३१
नित्यप्रवाहिनी यत्र,	व्यास.,	४४९
नित्यस्नानकृतां वेर्णी,	ऋष्यशृङ्ग.,	६२२
निदेशकालादारभ्य,	बृह.,	४५२
निधायोरसि संशुद्धा,	ब्रह्म-पु.,	६३४
*निधिं लब्ध्वा,	विष्णु.,	७९२
* ,,	,,	,,
निधिर्निष्फलवित्तं च,	बृह.,	७७५
निधीनां तु पुराणानां,	मनु.,	७९३
*निध्यन्वाधियाचित,	गौत.,	३४२
निन्द्यैव लोके भवति,	मनु.,	६४५
निन्द्यैव सा स्मृता लोके,	कात्या.,	६४६
निबन्धं दापयेत्तत्र,	,,	३०४
निबन्धमावहेत्तत्र,	,,	,,
निमज्योत्प्लवते यस्तु,	,,	२३९
निम्नगापहृतोत्सृष्ट,	नार.,	४४१
निम्नोन्नताच ध्वजिनी,	व्यास.,	४४८
निम्नोपलक्षिता सा तु,	,,	४४९
नियच्छेयुर्भृतिं यां तु,	मनु.,	४०२
*नियतं क्षेत्रिणा,	श.-लि.,	७४०
नियन्ता चात्मदोषाणां,	हारी.,	७४२
*नियमातिक्रमिणमन्यं,	आप.,	७८६
नियुक्तश्चाच्यदण्ड्यानां,	विष्णु.,	५६९
नियुक्ता गुरुभिर्गच्छेत्,	नार.,	६३९
*नियुक्तायां सपिण्डे,	विष्णु.,	७२१
नियुक्तायामपि पुमान्,	मनु.,	७४३
नियुक्तेन च वक्तव्यं,	नार.,	३३
नियुक्तैरपि विज्ञेयं,	कात्या.,	२८
नियुक्तो गुरुभिर्गच्छेत्,	नार.,	६४०
नियुक्तोवाऽनियुक्तो वा,	नार.,	३३
,,	बृह.,	३४
नियुक्तो व्यवहारेण,	कात्या.,	३२
नियोगात्पावनं कुर्यात्,	,,	६४३
नियोजयत्यपत्यार्थं,	मनु.,	६४३
निरन्वयं भवेत्स्तेयं,	,,	५०५
निरन्वये शतं दण्ड्यः,	मनु-नार.,	५३४
निरन्वयोऽनपसरः,	मनु.,	३५२
निरस्तं लिखितं यत्तु,	कात्या.,	२६६
निरस्ता तु क्रिया यत्र,	,,	१६०
,,	,,	२६६
निराकुलावबोधाय,	नार.,	६३
निरादिष्टधनश्चेत्तु,	मनु,	३०६
निरामयान्यः कुरुते,	बृह.,	३३
निराया व्ययवन्तश्च,	याज्ञ.,	५४४
*निरिन्द्रिया अदायाश्च,	बौधा.,	६७२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

निरिन्द्रिया ह्यमन्त्राश्च, मनु., ६०५
*निरुदकस्तरो, वसि., ७८८
निरुद्धो दण्डितश्चैव, कात्या., ३०३
निरुध्यमानं प्रश्नं च, मनु., ८०
निरोद्धव्या च ताड्या च, कात्या., ६४७
निरोधनेन बन्धेन, मनु., ७८२
निर्गच्छंस्तृणकाष्ठानि, नार., ४११
निर्गच्छतस्तस्य दारु, व्यास., ४११
निर्गते तु यदेतस्मात्, नार.., ५५२
निर्णयं तु यदा कुर्यात्, कात्या,, २६२
निर्णयन्त्वन्यथा कुर्युः, ,, ३६
निर्णयं भावितौ दद्यात्, याज्ञ., २६३
निर्णयं सा तु राजाज्ञा, बृह., २६२
निर्णयश्चं यथा तस्य, कात्या., १६०
निर्णिक्त तु तयोस्तत्र, ,, ७३
निर्णीते व्यवहारे तु, बृह-कात्या., १०१
निर्दया निर्नमस्काराः, मनु., ७८५
निर्दिष्टेष्वर्थजातेषु, नार., १५१
निर्दोषं दर्शयित्वा तु, नार., ४३२
निर्दोषं नोद्धत्तं पुत्रैः, कात्या., ३०९
निर्दोषं परित्यजनन्पत्नीं, विष्णु., ६१५
निर्धनं ऋणिकं कर्म, बृह., ३२६
निर्धना प्राप्तदोषा स्त्री, कात्या., ८०३
निर्धना बन्धने स्थाप्या ,, ८०१
निर्धनैरनपत्यैस्तु, ,, ३२०
निर्भयं वा भवेद्यस्य, मनु., ५११
निर्वाते वृष्टिरहिते, नार., २२१
निर्वासनं विरोधेऽपि, बृह., ७८१
निर्वासनाङ्कने मौण्ड्यं, बृह., ७८४
निर्वास्या व्यभिचारिण्यः, याज्ञ., ६६८
निर्विकारे दिनस्यान्ते, पिता., २३२
निर्विकारो दिनस्यान्ते, पिता., २४३
निर्विशङ्केन तेषां तु, पिता., २३२
निर्वृत्तव्यवहाराणां, नार., ९१
निर्वृत्ते व्यवहारे तु, ,, ९०
निवर्त्यं तत्प्रमाणं स्यात्, कात्या., १६९
निवार्याः स्युः प्रयत्नेन, नार., ४६९
निवासं कारये द्विप्रं, कात्या., ३९०
निवासश्च स विज्ञेयः, बृह., ९९
निवृत्तं चापि रमणे, नार., ६५३
निवेदितस्याकथनं, बृह., ८३
निवेद्य दद्याद्विप्रेभ्यः, याज्ञ., ८०६
निवेशकाले कर्तव्यः, बृह., ४३९
निवेशसमयादूर्ध्वं, कात्या., ४५३
निवेश्य कालं वेषं च, ,, ६०
निवेष्टकामो रोगार्तो, नार., ५४
निशोपधिबलात्कार, बृह., १६३
निश्चयं स्मृतिशास्त्रस्य, कात्या., १६०
निश्चितं लोकसिद्धं च, कात्या-बृह., ६१
निश्चित्य बहुभिः सार्धं, बृह., २६८
निषादः शूद्रकन्यायां, मनु., ८१३
*निषाद इत्येके, उशना., ८१४
निषाद एकपुत्रस्तु, देव., ७०२
निषादस्त्री तु चण्डालात्, मनु-विष्णु., ८२२
*निषादाच्छूद्रायां, बौधा., ८१९
*निषादात्तृतीयायां, ,, ८२०
*निषादानां वागुरायाश्च, श.-लि., ८३०
*निषादेन निषाद्यामा, बौधा., ८२५
निषादो मार्गवं सूते, मनु-विष्णु., ८२२
निषिद्धो भाषमाणस्तु, मनु., ५८२
निष्कारणं न गच्छेत्तु, मत्स्यपु., ५६२
निष्कुला याश्च पतिताः, कात्या., ५५
निष्कृतीनामकरणम्, बृह., ७७५
निष्ठुराश्लीलतीव्रत्वात्, नार., ४७१
निष्पद्यन्ते च सस्यानि, मनु., ७८७
निष्पाद्यमानं यैर्दृष्टं, कात्या., ४४८
निसृष्टाः कृत्यकरणे, ,, २७५
निसृष्टार्थस्तु यो यस्मिन्, ,, २७६
निस्तार्य वासकान्तरात्, ,, ६४७
निहितानि तथान्यानि, बृह., ४४०
निहिता यत्र दृश्यंते, व्यास., ४४९
निह्नवे तु यदा वादी, व्यास., २६४
निह्नवे भावितो दद्यात्, याज्ञ., ३३२
निह्नुते लिखितं नैकं, याज्ञ., २६५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

नी-न्य

नीत्वा भोगं न यो दद्यात्, मत्स्यपु,, ४१०
नीवीस्तनप्रावारणमूरु, याज्ञ., ५८०
नृत्यादिकं तु तच्छिक्षन्, बृह., ३८३
नृपद्रोहप्रवृत्तानां, कात्या., २११
नृपद्रोहे साहसे च, बृह., ९४
नृपार्थेष्वभिशापे च, याज्ञ., २००
नृपाधिकृतसभ्याश्च, बृह., २६
नृपाश्रयं प्रवक्ष्यामि, ,, ७७३
नृपाश्रयास्तथा चान्ये, ,, ७६९
नृपेपश्यति तत्कार्यं, कात्या., १०१
नृपोऽध्यक्षस्तथा ग्रामः, बृह., ९९
नॄन् प्रशंसत्यजस्रं यो, मनु-विष्णु., ८२१
*नेत्रकन्धराबाहुसक्थ्यंसभङ्गे, विष्णु., ४८९
नेत्ररुग्गलरोगश्च, कात्या., २४८
नेत्रवक्त्रविकारेण, मनु., ७७
नैकः समुन्नयेत्सीमां, नार., ४४५
नैगमस्थैस्तु तत्कार्यं, कात्या., २३
नैगमाद्या भूरिधना, व्यास., ५२७
नैगमा वैद्यकितवाः, बृह., ५०७
नैता रूपं परीक्षन्ते, मनु., ६०४
नैव रिक्थी न रिक्तश्च, कात्या., ३०३
नैवाङ्गनानां दयितो, रामायण., ६०७
नैवान्तरिक्षान्न दिवो, नार., ५४५
नैष चारणदारेषु, मनु., ५८३
*नोच्छिष्टा देवागारं प्रविशेत्, हारी., ६२४
नोत्कृष्टं चापकृष्टैस्तु, कात्या., १०६
नोत्पादकः प्रजाभागी, मनु., ७३८
नोत्पादयेत् स्वयं कार्यं, ,, ४६
नोद्विवाहिकेषु मन्त्रेषु, मनु., ६४२
नोपभोगे बलं कार्यं, बृह., १८३
नोपस्थितो यदा कश्चित्, ,, ८४
न्यङ्गावगुरणं वाचा, कात्या., ४७२
न्यायं वा नेच्छते कर्तुं, बृह-कात्या., ५०
न्यायमार्गादपेतं तु, कात्या., ३५
न्यायशास्त्रमतिक्रम्य, ,, ३६
न्यायशास्त्राविरोधेन, ,, २५९
न्यायस्थाने येऽधिकृता, व्यास., ५२१
न्यायाङ्गान्यग्रतः कृत्वा, बृह., २५
,, ,, ४४
*न्यायधिगमे तर्को, गौत., १२
न्यायान्पश्येत् कृतमतिः, बृह., २७
न्यायापेतं यदन्येन, नार-कात्या., ११
न्यासं कृत्वा ततश्चार्थं, बृह., ७७२
न्यासदोषेण नाशः स्यात्, कात्या., ३४९
न्यासद्रव्यं न गृह्णीयात्, बृह., ३४०
न्यासद्रव्येण यः कश्चित्, ,, ३४४
न्यासवत्परिपाल्योऽसौ, ,, २९३
न्यासादिकं परद्रव्यं, कात्या., ३४९
न्यासापह्नवे चैव, नार., ९५
न्यासे याचितके दत्ते, कात्या., ६७
न्यूनमभ्यधिकं चार्थं, नार., ११

प

पक्वान्नानां कृतान्नानां, नार., ५३६
पक्वान्नानां च सर्वेषां, मनु., ५३५
पक्षद्वयं साधयन्तीं, कात्या., ९०
पक्षद्वयाभिसंधानात्, नार., ४२
पक्षद्वयावसाने तु, ,, ६०४
पक्षस्य व्यापकं सारं, नार., प्रजा., ६८
पक्षार्थं दूष्य मौनं च, बृह., ८३
पक्षैकदेशे यत्सत्यं, कात्या., ७२
*पङ्कशैवालदुष्टग्राह, विष्णु., २३६
पञ्चकं तु शतं दाप्यः, याज्ञ., ३३४
पञ्चकृष्णलको माषः, मनु., ८०८
पञ्चग्रामी बहिः क्रुष्टात्, याज्ञ., ५५२
पञ्चस्वापत्सु नारीणां, बृह., ६३७
पञ्चधा वा भवेत्कार्यं, महाभा., ६९८
पञ्चनद्याः प्रदेशे तु, नार., ८०९
पञ्च पश्वनृते हन्ति, बौधा., १२९
,, मनु-नार., १३३
पञ्चबन्धो दमस्तत्र, याज्ञ., ३५४
पञ्चमं त्विन्द्रदैवत्यं, बृह.,-पिता., २२४
पञ्चमः क्रीतकः पुत्रो, यम., ७१४
पञ्चमस्तु भवेद्भागः, महाभार, ६९८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पञ्चमाषस्तु विंशत्यां,	बृह.,	२७८
*पञ्चमाषा गवि,	गौत ,	४६५
पञ्चरात्रे पञ्चरात्रे	मनु.,	५१७
पञ्चवर्षावसन्नं तु,	नार.,	४५९
पञ्चाशत्तु भवेद्दण्डः,	मनु.,	५०२
पञ्चाशत्पणिको दण्डः,	याज्ञ.,	५६०
पञ्चाशत्पलिकं भूयः,	नार.,	२२७
पञ्चाशतस्त्वभ्यधिके,	मनु.,	५३३
पटे वा ताम्रपट्टे वा,	याज्ञ.,	१५८
पणं याने तरं दद्यात् ,	मनु ,	७८१
पणक्रीडावयोभिश्च,	नार ,	७६१
पणाः शूद्रे भवेद्दण्डः,	मनु.,	५६४
पणानां ग्रहणं तत्स्यात् ,	कात्या.,	७९८
पणानां द्वे शते सार्धे,	मनु.,	८०७
पणानेकशफे दद्यात् ,	याज्ञ ,	५५४
पणान् दाप्यः पञ्चशतैः,	याज्ञ.,	५५८
पणैर्निबद्धः पूर्वस्यां,	नार.,	८०९
पण्यं गृहीत्वा यो मूल्यं,	कात्या.,	२८७
पण्यं भवेन्निसृष्टं तत् ,	व्यास.,	४३३
*पण्यं वणिग्भिरर्धापचयेन,	गौत.,	५१७
पण्यमूल्यं भृतिन्यासो,	नार.,	२९०
पण्यमूल्यं भृतिस्तुष्टया,	,,	३७८
पण्यस्योपरि संस्थाप्य,	याज्ञ.,	५१७
पण्येषु हीनं क्षिपतः,	,,	५१४
पतनं क्रियते यत्र,	कात्या.,	९५
पतनीयकृते क्षेपे,	याज्ञ.,	४८२
*पतनीये कृते कर्मण्यनन्तरो,	विष्णु.,	६६९
पतनीयैरुपक्रोशैः,	नार.,	४७२
पतिं वा नाभिचरति,	मनु.,	६२९
पतिं शुश्रूषते येन,	मनु-विष्णु.,	६२७
पतिं हित्वा निकृष्टं स्वं,	मनु.,	६४५
पतितं पतितेत्युक्त्वा,	नार.,	४८४
पतितः तत्सुतः क्लीबः,	याज्ञ.,	६६७
पतितः पतितापत्यं,	देव.,	६६८
पतिघ्नी च विशेषेण,	वसि.,	६१८
*पतितक्लीबाचिकित्सरोग,	विष्णु.,	६६८
पतितस्य धनं हृत्वा,	यम.,	७८७
पतितात्प्रार्थसम्बन्धि,	याज्ञ.,	११२
पतिप्रियहिते युक्ता,	,,	६२९
पतिमुल्लङ्घ्य मोहात्तु,	कात्या.,	६३०
पतिर्भार्यां संप्रविश्य,	मनु.,	६०९
पतिर्हि दैवतं स्त्रीणां,	श.लि.,	६२७
पतिलोकं न सा याति,	याज्ञ.,	६३१
पतिलोकमभीप्सन्ती,	मनु.,	६२८
पतिव्रता तु या साध्वी,	हारी.,	६३६
पतिव्रतानां गृहमेधिनीनां	वसि.,	६३०
पतिव्रतासु च स्त्रीषु,	मनु.,	६८५
पतिशुश्रूषयैव स्त्री,	कात्या.,	६२९
पत्नी दुहितरश्चैव,	याज्ञ.,	७५०
*पत्नी वा ज्येष्ठा,	पैठी.,	७४८
पत्युरप्यभियोगिन्या,	कात्या.,	६२६
पत्यौ जीवति नारीणां,	देवल.,	३९३
पत्यौ जीवति यः स्त्रीभिः,	मनु-वि.,	६८३
पत्यौ जीवति या योषित्,	विष्ण.,	६२८
पत्यौ जीवति वृत्तायाः,	मनु.,	६८८
पत्रं कारयते यस्तु,	बृह.,	१५४
पत्रद्वये लेखनीयौ,	बृह.,	२५४
पत्रेऽभिलिखितान् सर्वान्,	व्यास..	१२१
पत्न्येव दद्यात् तत्पिण्डं,	बृह-मनु.,	७४५
पथि क्षेत्रे परिवृते,	मनु.,	४६३
पथि क्षेत्रे वृतिः कार्या,	नार.,	४६३
पथिग्रामं विवीतान्ते,	याज्ञ.,	४६२
पथि ग्रामे विवीतान्ते,	विष्णु.,	४६२
पथि विक्रीय तद्भाण्डं,	बृद्ध-मनु.,	४०७
पदं तदष्टादशविधं,	उशना.,	४६
पदाङ्गसहितस्त्वेष,	बृह.,	२७७
पदान्यष्टादशैतानि,	मनु.,	४३
परं निरस्य यल्लब्धं	कात्या.,	६७७
परगात्रेष्वभिद्रोहो,	नार.,	४८५
परक्षेत्रस्य मध्ये तु,	,,	४५७
परतन्त्रास्तु ये केचित् ,	कात्या ,	८००
परतो व्यवहारज्ञः,	नार.,	२७५
परत्र भीरुं धर्मिष्ठं,	कात्या.,	२४
परदाराभिमर्शे च,	कालिकापु.,	२११

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

परदाराभिमर्शेषु, मनु., ५८४
परदाराभिशापे च, कालिकापु., २१०
परदारे सवर्णासु, यम., ५९८
परदेशोद्धृतं द्रव्यं, कात्या., ५४२
परद्रव्यगृहाणां च, याज्ञ., ५४४
*परनिहितं स्वनिहितम्, विष्णु., ७९१
परपूर्वस्त्रियै यत्तु, कात्या, ३१६
परपूर्वाः स्त्रियस्त्वन्याः, नार., ६४४
परपूर्वाश्रिता यत्र, कात्या., ६४७
परभक्तप्रदानेन, ,, ६७७
परभूमिं हरन् कूपः, याज्ञ., ६५७
परभूमौ गृहं कृत्वा, नार., ४११
परमं यत्नमातिष्ठेत्, मनु., ६०५
परमं यत्नमातिष्ठेत्, मनु., ५११
*परमं ह्येतद्विषं यत्, बौधा., ७५२
परराष्ट्रात् धनं यत्स्यात्, कात्या., ३७१
परस्त्रीपानसक्ताश्च, बृह., ११२
परस्परं हस्तपादे, ,, ४८७
परस्परमनीशास्ते, ,, ७०६
परस्परस्य दारेषु, मनु-विष्णु., ८२१
परस्परस्य सर्वेषां, याज्ञ., ४८७
परस्परस्यानुमते सर्वं, नार-मनु., ५७९
परस्परोपघातं च, नार., ४२६
*परस्मात्तस्य, गौत., ७३९
*परस्य पतनीये क्षेपे कृते, विष्णु., ४८२
परस्य पत्न्या पुरुषः, मनु., ५८१
परहस्ताद्गृहीतं यत्, बृह., ३०८
परानीकहते देशे, व्यास., ५६
परायत्तशरीराणां, ब्रह्मपु, ७३६
परार्थवादी दण्ड्यः स्यात्, ना.का, ७६
पराश्रयमभव्यं वा, कात्या., ३०५
परिक्लेशेन पूर्वः स्यात, उशना., ५७१
परिक्षीणे पतिकुले, नार., ६०४
परिपूर्णं गृहीत्वाधिं, बृह., २७८
परिभाव्य यदाक्षेत्रं, ,, २९७
परिभाषणमर्हन्ति, मनु., ४५५
परिभुक्तं तु यद्वासः, नार., ४३७
परिभूतामधःशय्यां, याज्ञ., ६१९
परिचारकपत्नीं वा, कात्या., ३९९
*परिव्राजकवानप्रस्थ, श. लि., ११४
परिशुष्यत्स्खलद्वाक्यो, याज्ञ., ७८
*परिषद्गामि वा, श. लि., ७५२
परिहासकृतं यच्च, नार., ७६६
परीक्षकः साक्षिणश्च, बृह., ३५९
परीक्षका नियोक्तव्याः पितामह., २१७
परीक्षितं तु शपथैः, बृह., २५८
परीक्षेत स्वयं पण्यं, ,, ४३६
परीक्ष्य ज्ञापयन्नर्थान्, नार., १६
परीक्ष्य पदमादद्यात्, बृह., ४८
परीक्ष्याभिमतं क्रीतं, नार., ४३६
परेण तु दशाहस्य, मनु., ४३०
परेण निहितं लब्ध्वा, नार., ७९२
परेण भुज्यमानाया, याज्ञ., १८६
परेभ्यश्च तथा चान्ये, व्यास., ९६
परोक्षमर्थवैकल्यात्, नार-हारी., ३४
परोपरुद्धागमने, व्यास., ५९९
पर्याप्तं दित्सतस्तस्य, कात्या., ३४९
पलं सुवर्णाश्चत्वारः, याज्ञ., ८०८
,, मनु., ,,
पलायतेऽभियुक्तश्च, नार., ८१
पलायनानुत्तरत्वात्, बृह., २६८
*पशुभूमिस्त्रीणामनतिभोगः, गौत., १८९
पशुयोनावतिक्रामन्, नार., ५९९
पशुवत्क्षौद्रधृतयोः, मनु., १३३
पशुवस्त्रान्नपानानि, बृह., ५५७
पशुषु स्वामिनां चैव, मनु., ४१३
पशुस्त्रीपुरुषादीनां, बृह., १८३
पशुस्त्रीभूम्यृणादाने, नार., ८३
पशुस्वामिनि दद्यात्त, मनु., ४१८
पशुहर्तृश्चार्धपादं, व्यास., ५३१
पशूनां चैव हरणे, मनु., ५३०
*पशूनां पुंस्त्वोपघाती, विष्णु., ४९९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पशूनां रक्षणं चैव,	मनु.,	७७६
पशून् गच्छन् शतं दाप्यो,	याज्ञ.,	५९९
पश्चात्कारक्रिया चाथ,	कात्या.,	२६६
पश्चात्कारनिबद्धं यत्,	,,	१६९
पश्चात्कारे भवेत्तत्र,	,,	१६०
पश्चात्कारो भवेत्तत्र,	,,	२६६
पश्चाच्च न तथा दद्यात्,	मनु.,	३८०
पश्चाच्चैवापसारतां,	याज्ञ.,	५०२
पश्चादात्मविशुद्ध्यर्थं,	कात्या,	३५४
पश्चाद्दृश्येत यत्किंचित्,	मनु.,	६९५
पश्चाद्यः सोऽप्यसत्कारी,	नार.,	४९७
पश्चात्प्रतिभुवि प्रेते,	मनु..	३०६
पश्चिमे मण्डले तिष्ठत्,	पिता.,	२२६
पश्यतोऽन्यैस्तथा भुक्ता,	व्यास.,	१८५
पश्यतोऽब्रुवतो भूमेः,	याज्ञ.,	१८६
पश्यन्नन्यस्य ददतः,	बृह.,	१८८
पश्येत् पुराणधर्मार्थं,	,,	४४
पाखण्डनैगमश्रेणि,	नार.,	४२२
पाषण्डनैगमादीनां,	,,	४१९
पाणिमुद्यम्य दण्डं वा,	मनु.,	४९१
पाणिग्राहस्य साध्वी.	,,	६२८
पाणौ यश्च निगृह्णीयात्,	नार.,	५७९
पाण्डुलेखेन फलके,	कात्या.,	६३
पातकेष्वभिशापे च,	नार ,	२५६
पादं पशुश्च योषिच्च,	मनु.,	७८९
पादः सभासदः सर्वान्,	मनु-नार.,	३६
पादकेशांशुककरोल्लुञ्छन्,	याज्ञ.,	४८६
पादयोर्दाढिकायां च,	मनु.,	४९१
पादवन्दनिकं यत्तत्,	कात्या.,	६९४
पादेन प्रहरेत्कोपात्,	मनु.,	४९१
पादेनान्वेषणं कुर्युः,	नार ,	५४४
पादोऽधर्मस्य कर्तारं,	मनु-नार.,	३६
पानं दुर्जनसंसर्गः,	मनु ,	६२२
पानाटनदिवास्वप्न,	बृह.,	६२३
पानीयाग्निसमायुक्तां,	पिता.,	२१६
पापं पुनासि वै यस्मात्,	पिता.,	२२८
पापमूलं सङ्ग्रहणं,	बृह.,	५७७
पापास्तु यस्य राष्ट्राद्वै.	हारी.,	५९२
पापेन योजयन्दर्पात्,	बृह.,	४८३
पापेषु दर्शयात्मानं,	पिता.,	२२८
,,	,,	२४२
पापोपपापवत्कारो,	व्यास.,	४८२
पाठ्यो विकारे चाशुद्धो,	कात्या.,	२४६
*पारजायी सवर्णागमने,	विष्णु.,	५८६
पारदाः पह्लवाश्चीनाः,	मनु.,	८२८
पारदारिकचौरं वा,	याज्ञ.,	५७०
पारदारिकवद्दण्ड्यो,	मत्स्यपुरा.,	५८१
पारयन्तोऽपि ये साक्ष्ये,	विष्णु.,	१४३
*पारशवयवन,	गौत.,	८१५
*पारशवेन,	पैठी.,	८१९
पारशव्यां क्षत्ता,	,,	,,
पारिव्राज्यं गृहीत्वा,	दक्ष.,	३९०
पारुष्यं द्विविधं प्रोक्तं,	बृह.,	५७७
पारुष्यं मध्यमं प्रोक्तं,	बृह.,	४७३
पारुष्यदोषावृतयोः,	नार.,	४९७
पारुष्य मुत्तमं प्रोक्तं,	बृह.,	४७३
पारुष्यमुभयं चेति,	नार.,	५५६
पारुष्ये कूटकरणे,	कात्या.,	७५
पारुष्ये सति संरम्भात्,	नार.,	४९६
पार्थिवश्च गणांश्चैव,	कात्या.,	३२
पार्श्वहानिकरीं कृत्वा,	बृह.,	६९६
पालः शास्यो भवेत्तत्र,	नार.,	४६३
पालग्राहे ग्रामघाते,	व्यास.,	४१५
पालदोषविनाशे तु,	याज्ञ.,	४१६
पालनीया समस्तैस्तै,	बृह.,	४२४
पालो येषां न ते मोच्या,	याज्ञ.,	४६८
पाषाण्डिनैगमश्रेणि,	नार.,	७७३
पाह्यनं वरुण त्वं हि,	कालि.पु.,	२३८
पिटिकां पूरयेत्तत्र,	नार.,	२१७
पिण्डं गृहीत्वा संदंशैः,	,,	२३०
पिण्डं च विपुरुषं,	स्मृतिः.,	७५३
पिण्डदोंऽशहरश्चैषां,	याज्ञ.,	७१६
पिण्डोदकक्रियाहेतोः,	बृह.,	७४३
पितरस्तस्य नाश्नन्ति,	उशना.,	४६३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पितरि प्रोषिते प्रेते,	याज्ञ.,	३०९
*पितर्यशक्ते कुटुम्ब,	श.लि.,	६५१
पितर्युपरते पुत्राः,	देव.,	६४८
पितर्युपरते पुत्राः,	देव.,	३९३
पितर्युपरते पुत्राः,	नार.,	३०९
पितर्यूर्ध्वं गते पुत्राः,	,,	६४९
पितरस्त्ववलम्बन्ते,	,,	१३४
पिताचार्यः सुहृन्माता,	मनु.,	७७९
पिताचेत्पुत्रान्विभजेत्,	विष्णु.,	६५४
पिता पितामहो यस्य,	व्यास.,	१८०
पितापुत्रविरोधे तु,	याज्ञ.,	५६३
,,	,,	५६३
पितापुत्रविवादश्च,	नार.,	७७३
पिता पुत्रस्य जातस्य,	विष्णु.,वसि.,	७४२
पितापुत्रस्वसभ्रातृ,	याज्ञ.,	५६१
पिता प्रधानं प्रजने,	मनु.,	७०९
पिता बन्धुः पितृव्यश्च,	कात्या.,	११३
पितामहेन यद्दत्तं,	व्यास.,	६७६
पितामह्यश्च ताः सर्वा,	,,	६६४
पिता रक्षति कौमारे,	मनु.,	६०२
पिताऽस्वतन्त्रः पितृमान्,	कात्या.,	२७५
पिता हरेदपुत्रस्य,	मनु.,	७४८
पितुः स्वसारं मातुश्च,	याज्ञ.,	५८७
पितुरूर्ध्वं विभजतां,	,,	६६४
पितुर्वा भजते शीलं,	मनु.,	८२८
पितृऋक्थहराः पुत्राः,	बृह.,	६६४
पितृद्रव्याविनाशेन,	याज्ञ.,	६७६
पितृद्विट् पतितः षण्डो,	नार.,	६६८
*पितृपितामहानां,	श. लि,	७१२
पितृपैतामहं चैव,	कात्या.,	६०
पितृमातृसुतभ्रातृ,	याज्ञ,	६१९
*पितृमातृसुतभ्रातृदत्तं,	विष्णु.,	६९३
*पितृविभक्ता विभागा,	,,	७०६
पितृव्यगुरुदौहित्रान्,	बृह.,	७४६
पितृव्यभ्रातृपुत्रस्त्री,	,,	३१४
पितृव्यसखिशिष्यस्त्री,	नार.,	५८७
पितृव्येणाविभक्तेन,	,,	३१२
पितृव्येनाथवा प्रीत्या,	बृह.,	७५७
पितॄणां सूनुभिर्जातैः,	कात्या.,	३१३
पितृणामनृणश्चैव,	मनु.,	६५०
पितेव पालयेत्पुत्रान्,	मनु.,	६५०
*पितोत्सृजेत् पुत्रिका,	गौत.,	७२७
पित्रा दृष्टमृणं यत्तु,	कात्या.,	३०९
पित्रा भर्त्रा सुतैर्वापि,	मनु.,	६१९
पित्रा भुक्तं तु यद्द्रव्यं,	विष्णु-कात्या.,	१७८
*पित्रामात्रा च परि,	विष्णु.	७३३
पित्रा विवदमानश्च,	नरा.,	१११
पित्रा सह विभक्ता ये,	बृह.,	७०५
पित्रैव तु विभक्ता ये,	नार.,	६५५
पित्रोरभावे भ्रातॄणां,	बृह.,	६५३
पित्र्यं द्रव्यं समाश्रित्य,	नार.,	६७५
पित्र्यं पित्र्यर्णसंबद्धं,	कात्या.,	६७३
पित्र्यं वाथ स्वयं प्राप्तं,	बृह.,	३७५
पित्र्यमेवाग्रतो देयं,	,,	३०९
पित्र्याद्दक्थात्समं भागं,	ब्रह्म.-पु.,	७२७
पित्र्ये लब्धक्रयाधाने,	बृह.,	१७७
पिप्पलाज्जायते ह्यग्निः,	पिता.,	२२७
पीडनेनोपरोधेन,	कात्या.,	३२४
पीडयेत्तु धनी यत्र,	कात्या.,	३३०
पीडयेद्धूर्तयैचैव,	,,	२९५
पीडाकर्षांशुकावेष्ट,	याज्ञ.,	४८६
पीडितः स्वयमायातः,	बृह.,	४७
पुन्नामा निरयः प्रोक्तः,	हारी.,	७४१
पुन्नाम्नो नरकाद्यस्मात्,	बृह.,	७४१
,,	मनु-विष्णु.,	,,
पुंसः कार्योऽधिकायां तु,	बृह.,	५८५
*पुंसां चावरार्धवाहं,	वसि.,	७८८
पुत्रं तु जनयेदेव,	कात्या.,	६४६
पुत्रं पुत्रगुणैर्युक्तं,	मनु.,	७३४
*पुत्रं प्रतिग्रहीष्यन्,	वसि.,	७३१
पुत्रः कनिष्ठो ज्येष्ठायां,	मनु.,	६५८
पुत्रः पत्युरभावे वा,	नार.,	२७३
*पुत्रः पितृवित्ता,	वसि.,विष्णु.,	७५४
पुत्रदारधनानां च,	बृह.,	२४९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पुत्रदाराश्च चाप्येनं, मनु., २५६
पुत्रदौहित्रयोर्लोके, श.-लि., ७४२
पुत्रपौत्रप्रतिष्ठस्य, श.-लि., ७४२
पुत्रपौत्रैर्ऋणं देयं, याज्ञ., ३०९
पुत्रश्च दुहिता चोभौ, नार., ७४७
पुत्राश्चाभक्तदो मातुः, बृह., ६०४
पुत्रप्रतिनिधीनाहुः, मनु., ७३५
पुत्रवचापि वर्तेरन्, ,, ६५०
पुत्रवत्परिपाल्यं तत्, बृह., ३४०
*पुत्रस्य प्रदानविक्रय, वसि., ३७५
*पुत्रा औरसक्षेत्रज, गौत., ७१२
पुत्राणां तु त्रयो भागाः, कात्या., ६७१
पुत्राणां भर्तरि प्रेते, मनु., ६१९
पुत्राणां मध्यमो दायः देव., ६५७
पुत्रान् द्वादश यानाह, मनु., ७१५
पुत्रान् निर्हरणेचापि, देव., ६८६
पुत्रापराधे न पिता, नार., ४९७
पुत्राभावे तु दातव्यं, कात्या., ३१०
पुत्राभावे तु दुहिता, नार., ७४७
पुत्रा येऽनन्तरस्त्रीजाः, मनु., ८१३
पुत्रास्तु द्वादश प्रोक्ता, यम., ७१४
पुत्रास्तु स्थविरे भावे, मनु., ६०२
पुत्रास्त्रयोदश प्रोक्ताः, बृह., ७३५
*पुत्रिका पुत्रवदिति, श.-लि, ७२४
पुत्रिकायां कृतायां तु, मनु., ७०८
पुत्रिकायाः प्रदाने तु, जावा., ७२७
पुत्रिणी तु समुत्सृज्य नार., ३२३
पुत्रे जाते निवर्तेत, ,, ६३९
पुत्रेण च कृतं कार्यं, ,, २७२
पुत्रेण लोकान् जयति, श.लि.विष्णु., वसि., हारी., ७४२
पुत्रेण सोऽर्थः संशोध्यो, नार., १८४
पुत्रेणापि समं देयं, कात्या., ३०७
पुत्रेणैवापहार्यं तत्, ,, ३२२
पुत्रे राज्यं समासज्य, ,, ८०६
पुत्रैः सह विभक्तेन, बृह., ७०५
पुत्रोऽनन्याश्रितद्रव्यः, याज्ञ., ३२१
पुत्रोपचारेणात्मान, श.-लि., ७२०
पुनरारोहयेल्लोहं, पिता., २३२
*पुनः पत्युर्ग्रहमियात्, नार., ६४४
पुनर्भुवां विधिस्त्वेष, ,, ६४५
*पुनर्भूः प्रथमा प्रोक्ता, नार., ३१९
,, ,, ६४४
पुनर्भूस्त्रिविधा तासां, ,, ६४४
पुनर्विभागकरणे, बृह., ७५७
पुनर्विवादं कुरुते, ,, १२१
पुनस्तत्र निमज्जतस, कात्या., २३९
पुनाति त्रिकुलं नारी, अङ्गि, ६३३
पुमांसं दाहयेत्पापं, मनु., ७८७
पुमान्सङ्ग्रहणे ग्राह्यः, याज्ञ., ५७९
पुरप्रधानसंभेदः, नार., ७७३
पुरराष्ट्र विरुद्धश्च, कात्या., ४९
पुरस्तान्नवमं यत्तु, बृह.-पिता., २२४
*पुराणपञ्चविंशत्यां मासे, हारी., २८०
पुराणानि पवित्राणि, कात्या., ४५६
पुराणानुमतौ चात्र, नार., १२८
पुराणे पणिकं मासं, हारी., २८४
पुराणै धर्मवचनैः, नार., १२६
पुरुषं दोषविभवं, बृह., ७८१
पुरुषं व्यञ्जयन्तीह, मनु., ८२८
पुरुषं हरतो हस्तौ, नार., ५२९
*पुरुषवधे स्तेये, आप., ५४०
*पुरुषशक्त्यपराधानुबन्ध, गौत., ७७८
पुरुषस्य स्त्रियाश्चैव, मनु., ६०१
पुरुषाणां कुलीनानां, मनु., ५२८
पुरे राष्ट्रे विरोधः स्यात्, बृह., ४९
*पुल्कसमागधौ, विष्णु., ८१७
*पुल्कसानां नगर, श.लि., ८३०
*पुल्कसो वैणो, पैठी., ८१८
पुल्कस्यां जायते पापः, मनु-विष्णु., ८२२
*पुष्पमाणवक कर्म, शबर., ८३१
पुष्पेषु हरिते धान्ये, मनु., ५३४
पूगश्रेणिगणादीनां, कात्या., ९३
पूजयेत्कव्यपूताभ्यां, बृह., ७४६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पूजाप्रभावयुक्ताश्च,	पिता.,	२१६
पूजिताश्च प्रशस्ताश्च,	मनु.,	८२४
*पूता भवतीति विज्ञायते,	वसि.,	५९२
पूरयेद्घृततैलाभ्यां,	पिता.,	२५२
पूर्णावधौ शान्तलाभे,	बृह.,	३०८
,, ,,	,,	३२७
पूर्णे प्रकर्षे तत्स्वाम्यं,	,,	२९९
पूर्णेऽवधौ शान्तलाभे,	,,	२९८
पूर्वं कृता क्रिया यातु,	बृह.,	७७१
पूर्वं पूर्वं गुरु ज्ञेयं,	नार.,	१८२
पूर्वं मयेयं भुक्तेति,	नार.,	५७९
पूर्वं वा पीडितो वाथ,	कात्या.,	४९७
पूर्वः पूर्वं स्मृतः श्रेष्ठो,	नार.,	७१७
पूर्वकर्मापराधी च,	याज्ञ.,	५४४
पूर्वदृष्टेषु चिह्नेषु,	नार.,	२३२
पूर्वपक्षं लेखयतो,	बृह.,	६१
पूर्वपक्ष स्वपक्षोक्तं,	कात्या,	६३
पूर्वपक्षः स्मृतः पादः,	बृह.,	४५
पूर्वपक्षश्चोत्तरं च,	कात्या.,	४५
पूर्वपक्षश्रुतार्थस्तु,	नार.-कात्या,	६७
पूर्वपक्षार्थसंबद्धं,	नार-कात्या.,	६७
पूर्वपक्षेऽधरीभूते,	याज्ञ.,	८८
पूर्वपक्षे यथार्थं तु,	बृह.,	७२
पूर्वपक्षो भवेद्यस्य,	नार,	८८
पूर्वप्रमीताग्निहोत्रम्,	बृह,,	७४६
पूर्वभुक्त्या च सततं,	मनु.,	४४१
पूर्वमङ्गीकृतं तेन,	बृह.,	८३
पूर्वमाक्षारयेद्यस्तु,	नार.,	४९७
पूर्वमाक्षारितो दोषैः,	मनु.,	५८१
पूर्वमेव रहो गच्छेत्,	ऋष्यशृङ्ग.,	६२२
पूर्ववादं परित्यज्य,	नार.,	८१
पूर्ववादस्तयोः पक्षः,	,,	४२
पूर्ववृत्तमुत्सन्नं,	,,	४५८
पूर्वं वैरानुमानेन,	बृह.,	५७५
पूर्वस्मृतादर्धदण्डः,	याज्ञ.,	५०३
पूर्वस्वामी तु तद्द्रव्यं,	बृह.,	३५०
पूर्वापरार्थैर्दुष्टो वा,	नार.,	५४५
पूर्वा पूर्वा जघन्यासां,	नार.,	६४५
पूर्वाशनी च या भर्तुः,	,,	६१६
पूर्वाह्णे तामधिष्ठाय,	बृह.,	४४
पूर्वाह्णे शीतले देशे,	कात्या.,	२४२
पूर्वाह्णे सर्वदिव्यानां,	नार.,	२१३
पूर्वाह्णे सोपवासस्य,	नार.,	२४६
पूर्वोक्तादुक्तशेषं स्यात्,	कात्या.,	७७४
पूर्वोक्तेन विधानेन,	नार.,	६४०
,,	पिता.,	२४६
पूर्वोत्तरं वदेद्बन्धुः,	बृह.,	७५
पूर्वोत्तरक्रियायुक्तम्,	,,	१५९
पूर्वोत्तरे निविष्टे तु,	कात्या.,	७३
,,	बृह.,	८४
पूर्वोत्तरेऽभिलिखिते,	,,	८५
पूर्वोत्तरोऽभिलिखिते,	,,	७६
पूर्वोत्थानं गुरोरर्वाक्,	,,	६२०
पूर्वोत्थानपरा दक्षा,	व्यास.,	६१४
पृथक्कर्मगुणोपेताः,	नार.,	७५९
पृथक् पृथक् दण्डनीयाः,	याज्ञ.,	१४२
पृथगायव्ययधनाः,	बृह.,	७५९
पृथग्गणांश्च ये भिन्द्युः,	नार.,	४२४
पृथग्विवर्धते धर्मः,	मनु.,	६५१
पृष्ठतो वानुगन्तव्यं,	कात्या.,	३२५
पृष्टस्तत्रापि तद्ब्रूयात्,	मनु.,	१०१
पृष्टोऽपव्ययमानस्तु,	मनु.,	१०२
पैतामहं च पित्र्यं च,	कात्या.,	६७२
पैतामहं तु यत्पुत्रैः,	,,	३०९
पैतामहं समं देयं,	बृह.,	३१०
पैतामहं हृतं पित्रा,	,,	६५२
पैतृकात्तु पितृद्रव्यम्,	मनु-विष्णु.,	६५२
पोगण्डाः परतस्तं तु,	कात्या.,	७५३
*पोतवाहोपजीवनं,	हारी.,	८३१
पौरकार्यं हि यो राजा,	रामा.,	१७
पौंश्चल्याच्चलचित्तत्वात्,	मनु.,	६०४
पौण्ड्रकाश्चौड्रद्रविडा,	,,	८२८
पौत्रदौहित्रयोर्लोके,	देव.,	७२५
पौत्री मातामहस्तेन,	देव.,	७२५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पौत्रीमातामहस्तेन,	वसि.,	७२९
पौत्रोऽथ पुत्रिकापुत्रः,	बृह.,	७४१
पौनर्भवश्चतुर्थः,	वसि-विष्णु.,	७२८
पौनर्भवश्चतुर्थस्तु,	यम.,	७१४
पौनर्भवश्च वैश्यानां,	ब्रह्मपु ,	७३६
पौनर्भवस्तु परतो,	,,	७११
पौनर्भवोऽपविद्धश्च,	नार.,	७१६
पौराणां कर्म कुर्युस्ते,	बृह.,	४२०
प्रकारस्यावभेत्तारं,	मनु.,	५६७
प्रकाशं च क्रयं कुर्यात्,	कात्या.,	३५४
प्रकाशं देवनं कुर्यात्,	नार.,	७६८
प्रकाशं वा क्रयं कुर्यात्,	कात्या.,	३५१
प्रकाशं साक्षिभिर्भाव्यं.,	व्यास.,	९४
प्रकाशक्रयतः शुद्धिः,	नार.,	३५५
प्रकाशचिन्हान्येतानि,	बृह.,	४४७
प्रकाशतस्करा ह्येते,	बृह.,	५०८
प्रकाशमेतत्तास्कार्यं,	मनु.,	७६२
प्रकाशवञ्चकाः सोपधिकाः,	नार.,	५०८
प्रकाशवञ्चका ज्ञेया,	व्यास.,	५०८
प्रकाशवधका ये तु,	बृह.,	५७१
प्रकाश विक्रयाद्यस्तु,	कात्या,	३९४
प्रकाशश्चाप्रकाशश्च,	बृह.,	५०७
प्रकाशांश्चाप्रकाशांश्च,	मनु.,	७०७
प्रकाशाश्चाप्रकाशाश्च,	व्यास.,	५०७
प्रकाशापणसंस्थाश्च,	व्या.,	५०८
प्रकीर्णकः पुनर्ज्ञेयो,	नार.,	७७३
प्रकुर्युः सर्वकर्माणि,	कात्या.,	४२२
प्रकृतीनां प्रकोपश्च,	बृह ,	७७५
प्रकृष्टश्च कृतं काले,	बृह.,	३७०
प्रक्रान्ते सप्तमं भागं,	याज्ञ,,	४०६
प्रक्रान्ते साहसे वादे.,	कात्या..	९४
प्रक्षाल्य पाययेत्तस्मात्,	बृह.,	२४६
प्रक्षिप्य कुम्भेष्वेतानि,	बृह.,	४४१
प्रख्यातकुलशीलाश्च,	कात्या,	१०६
प्रख्यापनार्थं पापस्य,	यम.,	७८६
प्रगृह्य चिह्नमावेद्य,	कात्या.,	५४१
प्रच्छन्नं वा प्रकाशं वा,	मनु.,	७६२
प्रच्छन्नवञ्चका ज्ञेया,	मनु.,	५०९
प्रच्छन्ना वा प्रकाशा वा,	मनु-विष्णु.,	८२२
प्रच्छादितं तु यद्येन,	कात्या.,	६९५
प्रजननार्थं स्त्रियः सृष्टाः,	मनु.,	६११
प्रजनार्थं महाभागा,	मनु.,	६०९
*प्रजाः सन्त्वपुत्रिणः,	वसि.,	७४३
प्रजाप्रवृत्तौ नारीणां,	नार.,	६४२
*प्रजाभिरग्ने अमृ,	वसि.,	७४३
प्रजास्तत्र विवर्धन्ते,	मनु ,	७९४
प्रजास्तमनुवर्तन्ते,	मनु.,	११
प्रजा हि तस्या स्वो धर्मः,	यम ,	६३८
प्रजेप्सयाऽधिगन्तव्या,	मनु.,	६३९
प्रज्ञासामर्थ्यमायासिः,	बृह.,	५०७
प्रज्वालेनाभिशस्तश्चेत्,	कात्या.,	२३२
प्रणम्य देवतामिष्टां	कालि.पु ,	२३८
प्रणम्य लोकपालेभ्यः,	पिता.,	२१४
,,	मनु.,	७
*प्रणष्टमस्वामिकमधिगम्य,	गौत.,	५५४
प्रणष्टाधिगतं द्रव्यं,	मनु.,	५५५
प्रणालीं गृहवास्तुं च,	कात्या.,	४५३
प्रतिकुर्याच्च तत्सर्वं,	मनु ,	५६५
प्रतिकूलं च यद्राज्ञः,	नार.,	४२६
प्रतिकूलं वर्तमानाः,	मनु-विष्णु.	८२१
प्रतिकूलकलत्रस्य,	दक्षः,	६१४
प्रतिगृह्णाति यो दण्डं,	नार.,	३४८
प्रतिग्रहः प्रकाशः स्यात्,	याज्ञ.,	३७६
प्रतिग्रहविलोपश्च,	नार.,	७७३
प्रतिग्रहपरीमाणं,	याज्ञ.,	१५८
प्रतिग्रहाधिक्रीतेषु,	नार.	७७२
प्रतिगृहे च क्रीते च	मरीचि.,	१५२
प्रतिज्ञां साधयेद्वादी,	बृह.,	८७
प्रतिज्ञा दोषनिर्मुक्तं,	कात्या.-बृह.,	६१
प्रतिज्ञाभावनाद्वादी,	बृह.,	२६६
प्रतिज्ञार्थे स्थिरीभूते,	बृह.,	६४
प्रतिज्ञानं तथैवास्य,	नार.,	३४०
प्रतिपत्तौ न साक्षित्वं,	व्यास..	१२२
प्रतिपन्नं स्त्रिया देयं,	याज्ञ.,	३१८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

प्रतिपन्नमृणी दाप्यः, बृह., ३२४
प्रतिपन्नस्य धर्मोऽयं, बृह., ३३०
प्रतियोगिधनाद्व्यत्वात्, बृह., १६७
प्रतिभाव्यं तु यो दद्यात्, बृह., ३०७
प्रतिभूर्दापितो यत्तु, याज्ञ., ३०८
प्रतिमानसमीभूते, याज्ञ., २१८
*प्रतिमारामकूप, विष्णु, ५६६
प्रतिमालेख्यदेवैश्च, बृह., ४४
प्रतिमासं स्रवति या, नार., २८३
प्रतिरूपकराश्चैव, नार., ५०८
प्रतिरूपस्य कर्तारः कात्या., ५६९
प्रतिलाभेच्छया दत्तं, बृह., ३७९
प्रतिलोमप्रसूतानां, कात्या., २०
,, बृह., २०
प्रतिलोमप्रसूता या, कात्या, ६६९
प्रतिलोमप्रसूतेषु, कात्या., २६१
*प्रतिलोमाः, गौत., ८१५
*प्रतिलोमाः षड्, देव., ८११
*प्रतिलोमादव्यभिचारे, पैठीन., ८१९
प्रतिलोमानुलोमाश्च, बृह., ८११
प्रतिलोमापवादेषु, याज्ञ., ४७४
*प्रतिलोमाश्चार्य, विष्णु., ८१७
*प्रतिलोमासु स्त्रीषु, ,, ६६९
प्रतिलोमास्तथा चान्त्याः, बृह., ४९९
प्रतिलोम्यप्रसूतानां, कात्या., २१२
प्रतिवर्णं च सर्वेषां, नार., २७४
प्रतिवाच्य कारणं ब्रूयात्, कात्या., ७१
प्रतिवादी न दाप्यः स्यात्, ,, ७५
प्रतिवादी प्रपद्येत, बृह., २५८
प्रतिवादी भवेद्धीनः, कात्या., ७८
प्रतिवादी यदा तत्र, कात्या., १४९
प्रतिवादी स विज्ञेयः, ,, ७५
प्रतिशीर्षप्रदानेन, नार., ३९१
प्रतिश्रुतं तथाऽन्यस्य, बृह., ३७३
प्रतिश्रुतार्थदाने तु, हारी., ३७७
प्रतिश्रुत्य न कुर्याद्यः, बृह., ४०४
प्रतिश्रुत्य प्रदातारं, मत्स्य.पु., ३७७
*प्रतिश्रुत्याप्यधर्मं, गौत., ३७७
*प्रतिषिद्धभाण्डनिर्हारे, श.लि., ५१६
प्रतिषिद्धमनादिष्टं, याज्ञ., ३६०
प्रतिषिद्धा पिबेद्या तु, मनु., ६३०
प्रतिषेधे तयोर्दण्डो, याज्ञ., ५८३
प्रतिष्ठाभिप्रयातश्च, कात्या., ५५
प्रतिष्ठिता पुरे ग्रामे, बृह., २६
प्रतिष्ठिताप्रतिष्ठिता, ,, ,,
प्रसिसंवत्सरं गोपे, नार., ४१३
प्रतिहन्यान्न कितवं, नार., ७६६
प्रतीयात्स्वगृहान्नेषा, नार., ३८३
प्रेते तु भोक्तरि धनं, ,, १८४
प्रत्यक्षं क्षेत्रिणामर्थो, मनु., ७३८
प्रत्यक्षं चोदयेत्साक्ष्यं, कात्या., १२३
प्रत्यक्षं तत्स्मृतं कार्यं, ,, १३६
प्रत्यक्षं दापयेद्दिव्यं, पिता., २१२
प्रत्यक्षं लेख्यते यश्च, बृह., ९९
प्रत्यक्षलिङ्गाभिव्यक्ते, श. लि., १९६
प्रत्यक्षचारकाणां तु, नार., ४६६
प्रत्यक्षपरिभोगात्तु, नार., १८६
प्रत्यर्थिनोऽग्रतो लेख्यं, याज्ञ., ६०
प्रत्यर्थिसन्निधानश्च, बृह., १८१
प्रत्यर्थिसभ्यानयनं, बृह., २७
प्रत्यर्थी दापनीयः स्यात्, ,, ७२
प्रत्यर्थी वा मृतो यत्र, कात्या., ११५
प्रत्यर्थी वा सुतस्ताभ्यां, बृह., ७६
प्रत्यहं गृह्यते या तु, बृह., २८५
प्रत्यहं देशदृष्टैश्च, मनु., ७
प्रत्यहं लोकयात्रायाः, मनु., ६०९
प्रत्यागच्छेत्तु वेगेन, पिता, नार., २३८
प्रत्युक्तादन्यदव्यक्तं, बृह., ७१
प्रत्येकैकसमूहानां, कात्या., १०७
प्रथमं कारणं पूर्वं, कात्या., ७१
प्रथमं तत्प्रमाणानां, बृह., २००
,, मनु., ७७
प्रथमं दण्डपारुष्यं, बृह., ४८५

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

प्रथमं दर्शनं प्रातः, नार., ८०३
प्रथमं ये मिथो यान्ति, बृह., ८४
प्रथमं साहसं दद्यात्, याज्ञ., ४९५
प्रथमा धर्मपत्नी तु, दक्ष., ६१३
प्रथमा यत्र म्रियन्ते, व्यास, ९६
प्रथमारोपणे ग्राह्यं, नार., २१८
प्रथमे ग्रन्थिभेदश्च, नार., ५३२
प्रथमेऽहनि तस्यैव, कात्या., ७३
प्रदत्ताऽन्यस्य तुष्टेन, बृह., ४५१
प्रदद्याज्जयिने लेख्यं, बृह., १५९
प्रदातव्यं यद्भवति, बृह., ३३१
प्रदानं स्वेच्छया कुर्यात्, ,, ६५३
प्रदाने विक्रये चैव, ,, ३०१
प्रदाप्यः स्वामिने सर्वं, व्यास., ५२७
प्रदाप्यापहृतं शास्या, बृह., ५१०
प्रदुष्टेषु समानेषु, बृह., ९६
प्रपद्य कारणं ब्रूयात्, कात्या., ६९
,, बृह., ६९
प्रपलन्त्या वा रहसि, ,, ५७७
प्रपलायी त्रिपक्षेण, ,, ८३
*प्रपितामहः पिता., बौधा., ७५१
प्रभाते कारिणो देया, पिता., २५०
प्रभुणा विनियुक्तः सन्, बृह., ४०५
प्रभुणा शासनीयास्ता, कात्या., ५९४
प्रभेदमेषां वक्ष्यामि, बृह., ९९
प्रमाणं तत्कृतं सर्वं, ,, २७६
प्रमाणं देशदृष्टं तु, कात्या, २३
प्रमाणं लिखितं भुक्तिः, याज्ञ., ९२
प्रमाणं सभिकस्तत्र, कात्या.. ७६८
प्रमाणं सर्वं एवैते, ,, २७५
प्रमाणतरमिष्टं हि, व्यास, १७१
प्रमाणनिश्चितां यत्तु, बृह., २५९
प्रमाणमेकेऽपि भवेत्, व्यास., १०३
प्रमाणरहितां भूमिं, बृह., ४५१
प्रमाणसमता यत्र, बृह., ८५
प्रमाणसहिता यस्तु, ,, २६०
प्रमाणस्य हि ये दोषा, कात्या., १२०
प्रमाणहीनवादे तु., बृह.,, ३५६
प्रमाणहीने वादे तु, बृह., १९२
प्रमाणानि प्रमाणज्ञैः, नार-कात्या., ९७
प्रमाणेन तु कूटेन, कात्या., ५७०
प्रमागैर्हेतुचरितैः, व्यास, २५८
प्रमादहृतनष्टांश्च, याज्ञ., ४१४
*प्रमादादरण्ये पशून्, आप., ५५५
*प्रमादाद्दौर्बल्याच्च, श.लि., ८२९
प्रमादाद्धनिनस्तद्वत्, नार., २९२
प्रमादाद्धनिनो यत्र, नार., १९३
प्रमादान्नाशितं दाप्यः, नार., ३६०
,, वृद्ध-मनु., ४०५
प्रमादान्नोच्यते यत्तु, नार., १६
प्रमापणे प्राणभृतां, कात्या., ५०३
प्रमापयेत्प्राणभृतः, मनु., ५०२
प्रमीतसाक्षि ऋणकं, बृह., ३००
प्रयत्नसाध्ये विच्छिन्ने, कात्या., ४०
प्रयुक्तं सप्तभिर्वर्षैः, बृह., २७९
प्रयुक्तं साधयानोऽर्थं, याज्ञ., ३२९
प्रयुक्तं साधयेदर्थं, मनु., ३२४
*प्रयुक्तमर्थं यथा कथञ्चित्, विष्णु, ३२९
प्रयुक्ते शान्तलाभे तु, बृह., १७४
प्रयोगं कुर्वते ये तु, ,, ३६८
प्रयोगः कर्मयोगश्च, मनु., ३७६
प्रयोगः पूर्वमाख्यातः, बृह., ३६९
प्रयोगो यत्र चैवं स्यात्, कात्या., २८५
प्रयोजकेऽसति धनं, याज्ञ., २९६
प्रयोज्यं न विभज्येत, कात्या., ६८०
प्ररोहिशाखिनां शाखाः, याज्ञ, ५०३
प्रलोभनं चान्नपानैः, व्यास., ५७८
प्रवर्तमानमन्याये, मनु, ५२२
प्रवासयेद्दण्डयित्वा, मनु., १४२
प्रविशेत्प्रतिषिद्धस्तु, मत्स्यपु., ५८१
प्रविष्टे सोदये द्रव्ये, बृह., २९७
प्रवृत्तमपि तद्राज्ञा, नार., ४२६
प्रव्रज्यावसितं शूद्रम्, कात्या., ७९९
प्रव्रज्यावसितो यत्र, ,, ३९०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

प्रव्रज्यावसितश्चैव,	कात्या.,	६६९
प्रव्रज्यावसिता ये तु,	,,	८१०
प्रशिष्याद्भूपतिः सम्यग्,	यम.,	७७६
प्रष्टव्याः सीमलिङ्गानि,	मनु.,	४४२
प्रष्टव्या योषितश्चास्य,	याज्ञ.,	५७५
प्रष्टव्या राजपुरुषैः,	बृह.,	५७५
प्रसङ्गविनिवृत्त्यर्थं,	कात्या.,	३५३
प्रसह्य घातिनश्चैव,	याज्ञ.,	५३०
प्रसह्यदापयेद्देयं,	कात्या.,	७६७
प्रसह्य दास्यागमने,	याज्ञ.,	५९९
प्रसह्य वेश्यागमने,	व्यास.,	५९९
प्रसह्य स विनेयः स्यात्,	नार.,	८२
,,	बृह.,	३३०
प्रसह्यातिहनन्मोहात्,	कात्या.,	१९१
प्रसादात्स्वामिनोऽन्यत्र,	नार.,	३८८
प्रसाधनं नृत्यगीत,	बृह.,	६३१
प्रसाधनोपचारज्ञं,	मनु-विष्णु.,	८२१
*प्रसूतिरक्षण,	गौत.,	७७७
प्रस्थानविघ्नकृच्चैव,	याज्ञ.,	४०६
प्रहरन्ते कृतपणाः,	बृह.,	७६१
प्रहारेण तु गर्भस्य,	उशना.,	५७१
*प्रहारोद्यमे षट्पंचाशत्,	श.लि.,	४८७
*प्रहीणस्वामिकानि,	,,	७५३
प्रहृष्टमानसा नित्यं,	दक्ष.,	६१४
प्राकारं भेदयेद्यस्तु,	कात्या.	५६७
प्राक्तनस्य धनर्णस्य,	,,	४२८
प्रागग्रान् कारयेद्दर्भान्,	पिता,	२१७
प्रागुक्तादुक्तशेषं च,	कात्या.,	७७४
प्रागगर्भमथवा शुल्कम्,	ब्रह्मपु.,	७२७
प्राग्दिशि प्राङ्मुखो तस्य,	बृह.,	४४
प्राग्दृष्टदोषशैलूष,	नार.,	१०९
प्राग्वृत्तवादी विजयं,	बृह.,	८७
प्राङ्न्याय कारणं तथ्यं,	बृह.,	७०
प्राङ्न्यायजयपत्रेण,	नार.,	८९
प्राङ्न्यायवादे तु तथा,	व्यास.,	३३२
प्राङ्न्यायश्चोत्तराः प्रोक्ताः,	बृह.,	६८
प्राङ्न्यायस्तु स विज्ञेयो,	,,	४५
प्राङ्न्याये कारणोक्तौ तु,	व्यास.,	८७
प्राङ्मुखं कारिणं कृत्वा,	पिता.,	२४६
प्राङ्मुखः प्राञ्जलिर्भूत्वा,	,,	२१९
प्राङ्मुखस्तत्र तिष्ठेच्च,	हारी.,	२२६
प्राङ्मुखो निश्चलः कार्यः,	पिता.,	२१५
प्राजकश्च भवेदाप्तः,	मनु.	५०२
प्राड्विवाकः सदस्यानां,	बृह.,	३९
*प्राड्विवाकमध्या भवेत्,	गौत.,	४७
प्राड्विवाकस्तथा शल्यं,	नार-हारी.,	२५
प्राड्विवाकादिनामाङ्कं,	वृद्धवसि.,	१५९
प्राड्विवाकोऽथ दण्ड्यः,	कात्या,	३९
प्राड्विवाकोऽनुयुञ्जीत,	मनु.,	१२४
प्राड्विवाकोऽपि तं पृच्छेत्,	बृह.,	४७
प्राणभृत्सु महत्स्वर्धं,	मनु.,	५०२
प्राणात्यये तु यत्र स्यात्,	कात्या.,	७९७
प्राणान्तिकविवादेषु,	,,	९६
प्राणिभिः क्रियते यस्तु,	मनु.,	७६१
प्राणोपरोधि यच्चान्यत्,	नार.,	५५७
प्रातिभाव्यं दण्डशुल्क,	बृह.,	३१६
प्रातिभाव्यं वृथादानं,	मनु.,	३१५
प्रातिभाव्यमृणं साक्ष्यं,	याज्ञ.,	३०३
,,	,,	७५९
प्रातिभाव्यागतं पौत्रैः,	कात्या.,	३०७
प्रातिलोम्यप्रसूतानां,	,,	४९९
,,	,,	८००
प्रातिलोम्यानुलोम्येन,	यम,	८२३
प्रातिलोम्येन तत्रैको,	नार.,	८१६
प्रातिलोम्ये वधः पुंसो,	याज्ञ.,	५८६
प्रातिवेश्यानुवेश्यौ च,	बृह.,	५७५
,,	मनु.,	५६२
प्राप्तं वानेन चेत् किंचित्,	कात्या,	१७१
प्राप्तं शिल्पैस्तु यद्वित्तं,	,,	६९४
प्राप्तमात्रं येन भुक्तं	बृह.,	१७७
प्राप्तकाले कृते कार्ये,	कात्या.,	३४८
प्राप्तमेतैस्तु यत्किंचित्,	,,	३८१
प्राप्ताः सर्वेषु वर्णेषु,	याज्ञ.,	१०५
प्राप्तापराधास्ताड्याः स्युः,	मनु.,	४९४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

प्राप्तापराधास्ताड्यास्तु, यम., ४९४
प्राप्ते नृपतिभागे तु, याज्ञ., ७६६
प्राप्ते सप्तविधे भोगे, बृह., १७७
प्राप्नुयात्साहसं पूर्वं, कात्या., ३२७
,, ,, ३८४
,, ,, ४०८
,, ,, ५५९
प्राप्नुयात् स्वर्गमेवेति, मनु. ६३८
प्राप्नोति तस्य दातव्यो, बृह., ७५५
प्रायश्चित्तं तु कुर्वाणाः, मनु., ७८५
प्रायश्चित्तविधानं तु, नार., ६००
प्रायेण वा ऋणी दाप्यो, बृह., ३२५
प्रायो दासीसुताः कुर्युः कात्या., ३८७
प्रियपूर्वं प्राङ्वदति, बृह., २५
प्रियपूर्वं वचः साम, बृह., ७४३
प्रिया भवन्ति लोकस्य, मनु. १९
प्रीतिदत्तं न वर्धेत, कात्या., २८७
प्रीत्या तु सकृदाजीवेत्, नार., ७६६
प्रीत्या प्रदत्तं यत्किंचित्, कात्या. ६९४
प्रीत्या विसृष्टमपि चेत्, कात्या., ६८७
प्रेक्षासमाजे गच्छेद्वा, मनु., ६३०
प्रेतप्रजां पञ्चदशे, बौधा., ६१७
*प्रेतानां ज्येष्ठस्य, गौत., ७४८
प्रेतायां पुत्रिकायां न भर्ता, पैठीन, ६९१
प्रेते तस्मिन्नो याति, नार., १८४
प्रेषणं गन्धमाल्यानां, बृह., ५७८
,, व्यास., ५७८
प्रेष्यान्वार्धुषिकांश्चैव, कात्या., २०५
,, मनु., १३५
प्रैष्यासु चैकभक्तासु, मनु., ५८३
प्रोक्तानि नारदेनेह, नार. १९७
प्रोषितस्य च यो भागो, कात्या, ७५३
प्रोषितस्यामतेनापि, ,, ३१५
प्रोषितस्वामिका नारी, कात्या,, ५९४
प्रोषिते त्वविधयायैव, मनु., ६३१
*प्रोषिते भर्तरि ब्राह्मणी, श. लि., ६३२

फ

फलं त्वनभिसंधाय, मनु., ७३८
फलं पुष्पं च सामान्यं, कात्या., ४५६
*फलपुष्पोपगान् पादपान्, वसि., ५०४
फलभोग्यं पूर्णकालं, व्यास., २९८
फलमूलोदकादीनां, नार., ५५६
*फलहरितधान्यशाकादाने, गौत., ५३५
फलहेतोरुपायेन, नार., ३५८
फलेषु हरिते धान्ये, यम., ५३५
*फलोपगद्रुमच्छेदी, विष्णु., ५०४
फालाहतमपि क्षेत्रं, याज्ञ., ४६०

ब

बध्नीयादम्भसो मार्गं, कात्या., ५६७
बध्वा स्वगृहमानीय, बृह., ३२५
बन्धकस्य धनी स्वामी, व्यास., २९८
बन्धनानि च सर्वाणि, मनु., ७८२
बन्धहस्तस्य यद्देयं, बृह., २९५
बन्धाग्निविषशस्त्रेण, ,, ५७२
बन्धुदत्तं तथा शुल्कं, याज्ञ., ६९१
बन्धुदत्तं तु बन्धूनां, कात्या., ६९०
बन्धुभिश्च स्त्रियः पूज्या, याज्ञ., ६१०
बन्धुवर्गहतं द्रव्यं, कात्या., ६९६
बन्धूनामप्यलाभे तु, ,, ६६९
बन्धूनामविभक्तानां, ,, ६९६
*बलविशेषेण, आप., ७७८
बलात्कारयितव्योऽसौ, कात्या., ४०३
बलात्संदूषयेद्यस्तु, मत्स्यपु., ५९४
बलाद्दत्तं बलाद्भुक्तं मनु, २७१
बलाद्दासीकृतश्चौरैः, याज्ञ., ३९२
बलाद्धि विक्रीणोत्येव, रामायण, ७८
बलाद्दासयितव्यः स्यात्, नार., ३८४
बलोद्धृतेषु कार्येषु, कात्या., ९४
बलोपधिकृते द्वे तु, बृह., ५७७
*बहवः स्युरनिन्दिताः, गौत., १०५
बहवः स्युर्यदि स्वांशैः, याज्ञ., ३०७
बहवश्चेत्त सदृशाः, श. लि., ७१७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

बहवो ज्ञातयो यत्र, बृह., ७५१
बहिर्ग्रामनिवासश्च, यम., ८३२
बहिर्वर्णेषु चारित्र्यात्, देव., ६३०
बहिर्वासिषु बाह्याः स्यु, नार., १०६
बहिश्चेद्भाष्यते धर्मात्, मनु,-नार., २७०
बहुत्वं परिगृह्णीयात्, मनु., १४८
बहुधार्थभृतः प्रोक्तः, बृह., ३८५
बहुप्रतिज्ञं यत्कार्यं, कात्या., ८९
बहुभिर्भुक्तपूर्वा या, व्यास., ५९८
बहुभिश्च कुलीनैर्वा, कात्या., १४९
बहुमूल्यं यत्र नष्टं, बृह., २९४
बहूनां व्रजतामेकं, मत्स्यपु., ४१०
बहूनां तु गृहीतानां, कात्या., ४४६
बहूनां यद्यकामासौ, याज्ञ., ५९९
बहूनां संमतो यस्तु, बृह., ३६८
बह्व्यः समांशतो देया, बृह., ६८७
बह्वीनामेकपत्नीनां, बृह., ७४१
बह्वीषु चैकजातानां, मनु., ६९६
बाधकं च यदर्थानां, नार., ४२६
बाधां कुर्युर्यदेकस्य, बृह., ४२५
बाधाकाले तु सा कार्या, बृह., ४२०
बाल आषोडशवर्षात्, नार., २७४
बालदायागतं रिक्थं, मनु., ७५२
बालधात्रीमदासीं च, कात्या., ३९९
बालपुत्राधिकार्थां च, ,, ३२३
बालपुत्रे मृते रिक्थं, कात्या., ७५३
बालमूढास्वतन्त्रैश्च, नार., ३७०
बालया वा युवत्या वा, मनु., ६१९
बालवृद्धातुरस्त्रीणां, कात्या., ८०२
बालवृद्धातुराणां च, मनु., ११९
बालवृद्धातुराणां तु, ,, ४७
बालवृद्धातुरान् स्त्रींश्च, नार, २०५
बालश्रोत्रियवित्तं च, कात्या., १९०
बालानाथस्त्रीधनानि, विष्णु., ७५३
बालाश्च न प्रमीयन्ते, मनु., ७८७
बालोऽज्ञानादसत्यात्, नार., ११८
बाल्ये पितुर्वशे तिष्ठेत्, मनु., ६१९
बाहुग्रीवानेत्रसक्थि, याज्ञ., ४७७
*बाहुभ्यां तरन्, वसि., ७९०
बाहू सभ्याः स्मृतिर्हस्तौ, बृह., २६
बाह्यकर्षकबीजाद्यैः, बृह., ३६९
बाह्यबीजात्ययाद्यस्य, बृह., ३७०
बाह्यमेवं समाख्यातं, कात्या., २४१
बिभृयादानृशंस्येन, मनु., ३९७
बिभृयाद्वेच्छतः सर्वान्, नार., ६५०
बीजमेके प्रशंसन्ति, मनु., ८२४
*बीजक्षेत्रयोरनु, श. लि., ७२२
बीजक्षेत्रे तथैवान्ये, मनु., ८२४
बीजयोनिविशिष्टास्ते, यम., ८१८
बीजस्य चैव योन्याश्च, मनु., ७३७
ब्रह्मघ्नां ये स्मृता लोका, विष्णु., २२०
ब्रह्मघ्नो ये स्मृता लोका, मनु., १३१
ब्रह्मघ्नो वा कृतघ्नो वा, अङ्गिरा., ६३३
*ब्रह्मचारिवानप्रस्थ, विष्णु., ७९०
ब्रह्मतेजोमयं दण्डं, मनु., ७९४
ब्रह्मदायागतां भूमिं, वृद्धमनु, ७०२
ब्रह्मस्वं पुत्रपौत्रघ्नं, बौधा., ७५२
ब्रह्महत्यासुरापाने, कात्या., ७५
ब्रह्महा च सुरापश्च, मनु., ७८४
ब्राह्मदैवार्षगान्धर्व, मनु., ६९०
ब्राह्मणः क्षत्रियो वैश्यः, मनु., ८११
ब्राह्मणः क्षत्रियो वैश्यो, नार., २३६
ब्राह्मणः प्रातिवेश्यांश्च, याज्ञ., ५६२
*ब्राह्मण आपदुद्धरति, वसि., ७८४
*ब्राह्मण एव सः, उशना., ८१४
*ब्राह्मण एव स इति, उशना., ८१४
ब्राह्मणक्षत्रियविशां, मनु., ७०४
ब्राह्मणक्षत्रियाभ्यां तु, मनु., ४८२
*ब्राह्मणवर्जं षड्धा, विष्णु., ६९९
*ब्राह्मणश्चेदधिगच्छेत्, वसि., ७९१
ब्राह्मणश्चैव राजा च, नार., ४८३
ब्राह्मणस्तु परीक्षीणः, याज्ञ., ३२७
*ब्राह्मणस्तु सवर्णायाः, श. लि., ७२०
ब्राह्मणस्त्वब्राह्मणवचनात्, गौत., १४४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ब्राह्मणस्य चतुःषष्टिः,	मनु.,	५५१
*ब्राह्मणस्य चतुर्षु,	विष्णु..	६९९
ब्राह्मणस्य तु यद्देयं,	नार.,	३३७
ब्राह्मणस्य धटी देयः,	नार ,	३३७
ब्राह्मणस्य परीहारो,	नार.,	८०३
ब्राह्मणस्य भ्रूणहत्या,	बौधा.,	७८५
*ब्राह्मणस्य राजन्या,	गौत.,	७०१
ब्राह्मणस्यानु पूर्वेण,	मनु.,	६९६
ब्राह्मणस्यापराधेषु,	नार.,	७८५
,,	यम.,	७८६
ब्राह्मणाश्च तथा चान्यान्,	व्यास..	१५७
ब्राह्मणातिक्रमे वध्या,	बृह.,	४९९
*ब्राह्मणात्क्षत्रियायां,	उश.,	८१४
ब्राह्मणात्क्षत्रियायां तु,	देव.,	८१२
ब्राह्मणादुग्रकन्यायाम्,	मनु, विष्णु.,	८२०
ब्राह्मणाद्वैश्यकन्यायाम्,	मनु.,	८१३
ब्राह्मणानां श्रुतवतां,	पिता.,	२१२
ब्राह्मणानां समूहस्तु,	कात्या.,	८१०
ब्राह्मणान् बाधमानं तु	मनु.,	७९९
ब्राह्मणाभ्युपपत्तौ च,	मनु.,	२५७
ब्राह्मणार्थे गवार्थे वा,	मनु.,	८३३
ब्राह्मणा लिङ्गिनश्चैव,	मनु.,	७८९
ब्राह्मणीं यद्यगुप्तां तु,	मनु.,	६९१
ब्राह्मणीं तद्धरेत्कन्या,	मनु.,	६८९
*ब्राह्मणीसुत चतुरोंशान्,	विष्णु.,	६९९
*ब्राह्मणेन कृष्णायां,	पैठी.,	८१९
*ब्राह्मणेन शूद्रायां,	श. लि.,	८१४
*ब्राह्मणेभ्योऽशद्वयमेव,	विष्णु.,	७९३
ब्राह्मणे साहसः पूर्वः,	मनु.,	४८२
*ब्राह्मणो धर्मान्,	वसि.,	७७७
ब्राह्मणोऽपि निधिं लब्ध्वा,	नार.,	७९३
*ब्राह्मणो वेदमाद्यं,	वसि.,	७१४
*ब्राह्मण्यजीजनत्,	गौत.,	८१५
ब्राह्मण्यां ब्राह्मणाज्जातः,	देव.,	८१२
ब्राह्मण्यां क्षत्रियाज्जातः,	देव.,	८१७
ब्राह्मण्यां ब्राह्मणाज्जातः,	देव.,	८१२
ब्राह्मण्याः शिरसि वपनं	वसि.,	५९२
ब्राह्मण्यामपि चण्डाल,	नार.,	८१५
ब्राह्मण्यामप्यनार्यात्तु,	मनु.,	८२३
ब्राह्मण्येकान्तरं सूते,	नार..	८१६
ब्रुवाणस्त्वन्यथा सभ्यः,	नार.,	३६
ब्रूयात्स्वयं वा सदसि,	नार.,	५४
ब्रूयान्मिथ्येति तथ्यं वा,	कात्या.,	११४
ब्रूहीति ब्राह्मणं पृच्छेत्,	मनु.,	१३१
ब्रूहीत्युक्तश्च न ब्रूयात्,	मनु,	८०

भ

भक्तदासश्च विज्ञेयः,	नार.,	३८८
भक्तस्यार्थे कृतं यत्स्यात्,	कात्या.,	३१७
भक्तस्वोपेक्षणात्सद्यो,	नार.,	३५१
भक्ताच्छादं प्रदायैषां,	बृह.,	२१
भक्ताच्छादभृतः सीरात्,	बृह.,	४०२
भक्तावकाशदातारः,	नार.,	५४८
भक्तावकाशाग्न्युदक,	याज्ञ.,	५४८
भक्तो यो यस्य देवस्य,	पिता.	२४५
भक्षयित्वोपविष्टानां,	याज्ञ.,	४६५
भक्षितं चापि यद्दुर्गं,	नार.,	३९१
भक्षितं सोदयं दाप्यः,	व्यास.,	३४४
भक्षिते तु यदा स्वस्थो,	नार.,	२४३
भक्ष्यभोज्यान्नपानानि,	नार.,	७६६
भगिनीमातृसंबन्धं,	बृह.,	४७३
*भगिनीशुल्कं सोद,	गौत.,	६९१
भगिन्यश्च निजादंशात्,	याज्ञ.,	६७१
भगिन्यो बान्धवैः सार्धं,	कात्या.,	६२०
भग्नं च धारितं चैव,	नार.,	२४०
भग्नोन्मृष्टात्तरकृतं,	बृह.,	१६४
भङ्गाक्षेपावमर्दाद्यैः	नार.,	५५६
भृङ्गे च शृङ्गवेराभं,	कात्या.,	२४१
भजेरन् पैतृकं रिक्थं,	मनु.,	६४६
भजेरन् भ्रातृभिः सार्धं,	कात्या.,	६९५
भजेरन् मातृकं रिक्थं,	मनु.,	६८८
भयत्राणाय रक्षार्थं,	कात्या.,	३७८
भयदोषोद्भवा मिथ्या,	बृह.,	७०
भयवर्जितभूपेन,	कात्या.,	४८९
भयाद्द्वौ मध्यमौ दण्डयौ,	मनु.,	१४१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

भयार्तः पोतयेद्यस्तु, पिता. २३२
भरणं चास्य कुर्वीरन्, शङ्ख., ७४९, ७५६
*भर्तरि प्रोषिते, विष्णु. ६३२
भर्तारं लङ्घयेद्या तु,, मनु., ५९३
भर्तुः पित्रोः सकाशाद्वा, कात्या., ६९४
भर्तुः प्रतिनिवेशेन, यम., ६१७
भर्तुः प्रीतिकरी या तु, दक्षः, ६१४
भर्तुः शरीरशुश्रूषां, मनु., ६११
भर्तुः समानचारित्वम्, विष्णु., ६२०
भर्तुः स्वाम्यं सदा तत्र, कात्या., ६९४
भर्तुरादेशवर्तिन्या, कात्या., ६१३
भर्तुश्च वधमिच्छन्तीं, नार., ६१६
भर्तृकामेन या भर्त्रा, कात्या., ३१८
भर्तृगोत्रं समुत्सृज्य, कात्या., ६४६
भर्तृदायं मृते पत्यौ, कात्या., ६८५
भर्तृद्रोहे यथा नार्याः, बृह., ३४०
भर्तृभ्रातृपितृज्ञाति, याज्ञ., ६१०
भर्तृलोकं न त्यजति, मनु., ६२९
भर्त्रा पित्रा सुतैर्न स्त्री, बृह., ६१९
भर्त्रा पुत्रेण सार्धं, कात्या., ३१८
भर्त्रा प्रतिश्रुतं देयं, कात्या., ६८८
भर्त्रा प्रीतेन यद्दत्तं, नार., ६८४
भवन्त्यायोगवीष्वेते, मनु., विष्णु, ८२२
भवेत्कूटं न चेत्कर्ता, कात्या., १६४
भवेत्समांशो विप्रेण, ,, ७०१
भस्मपङ्कजरजः स्पर्शे, याज्ञ., ४८६
भस्मादिमिश्रोपघातो, नार., ४८५
भस्मादीनां प्रक्षेपणं, बृह., ४८५
भस्मादीनां प्रक्षेपणं, व्यास. ४८५
भागं विद्याधनस्तस्मात्, नार., ६८२
भागशुल्कोचिततमें, बृह. २२
भागो यवीयसां तत्र, मनु., ६८२
भाटं न दद्याद्दाप्यः स्यात्, बृह-मनु, ४१२
भाटं न दद्याद्दाप्या स्यात्, मत्स्यपु., ४०९
भाण्डं व्यसनमागच्छेत्, नार., ४०५
भाण्डपिण्डव्ययोद्धार, नार., ३५९, ३६१
भाण्डपूर्णानि यानानि, मनु., ७८९
भाण्डावकाशदाश्चव, मनु., ५४८
भारवाहोऽधमः प्रोक्तः, बृह., ३८६
भार्या रक्षत कौमारीं, पैठी., ६०३
*भार्या पुत्रवती धर्म्या, वादिभ., २४८
भार्या पुत्रश्च दासश्च, मनुः, ४९३
भार्या पुत्रश्च दासश्च, यमः, ४९४
भार्यासुतविहीनस्य, बृह., ७४७
भावयेत्साक्षिभिः कार्यं, कात्या., ११६
भावाधानक्रयाधान, बृह., १५२
भावितं चेत्प्रमाणेन, कात्या., ६७३
भाविताः साक्षिणो वर्ज्याः, व्यास., १२२
भाषाया उत्तरं यावत्, नार,, ६२
भास्करस्य च यत्तोयं, पिताम., २४५
भिक्षुका वन्दिनश्चैव, मनु., ५८१
भिक्षुकोप्यथवा नारी, मत्स्यपु., ५८१
भिद्यते मुखवर्णोऽस्य, नार., १४०
भिन्नकाले तु यत्कार्यं, कात्या., १३७
भिन्नगोत्राः पृथक्पिण्डाः, ब्रह्मपु., ७३६
भिन्नवृत्तासमावृत्त, नारद., ११४
भिन्ने दग्धे तथा छिन्ने, याज्ञ., १६२
भिन्ने पणे तु पञ्चाशत्, याज्ञ., ५२३
भिषङ्मिथ्याचरन् दाप्यः, याज्ञ., ५२०
भुक्तिः सा पौरुषी भूमेः, व्यास., १८१
भुक्तिरेव तु गुर्वी स्यात्, कात्या., ९४
भुक्तिर्बलवती शास्त्रे, कात्या., १७९
भुक्तिस्त्रिपौरुषी सिध्येत्, बृह., १८९
भुक्ते चासारतां प्राप्ते, बृह., २९४
भुज्यमानं परैस्तूष्णीं, मनु. नार., १८७
भुज्यमानान् परैरर्थान्, नार., १८५
भूर्जस्यैव तु नान्यस्य, पिता. २५०
भूतं तत्त्वार्थसंयुक्तं, नार., ४२
भूतच्छलानुसारित्वात्, नार., ४२
भूतमप्यनुपन्यस्तं, याज्ञ., १७
भूतमेव प्रपद्येत, नार., १६
भूताविष्टनृपद्दिष्ट, नार., ११०
भूतिकामैर्नरैर्नित्यं, मनु., ६१०
भूमिं दत्वा तु यः पत्रं, बृह., १५४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

भूमिजानि तु सर्वाणि, पिताम. २४०
भूमेरभुक्तिर्लेख्यस्य, बृह., १८८
भूमौ च पादपे क्षिप्रं, बृह., कात्या., ६७
भूमौ निवेशयेत्तावत्, कात्या., ६३
भूयाद्भोगाय कल्पन्ते., मनु., ७९४
भूयादायविभागः स्यात्, देव., ६६३
भूर्धारयति सत्येन, नार., १२७
भूर्या पितामहोपात्ता, याज्ञ., ६५२
भूलेखनं स्थानहानि, कात्या., ७८
*भृतकश्चापूर्णे काले, विष्णु., ४०५
भृतकस्तु न कुर्वीत, बृह., ४०३
भृतकस्त्रिविधो ज्ञेय., बृह., ३८६
भृतानां वेतनस्योक्तिः, नार., ४००
भृताय वेतनं दद्यात्, नार., ४००
भृतावनिश्चितायां तु, नार., ४००
भृतिं गृहीत्वाकुर्वाणो, नार., ४०३
भृतिमर्धपथे सर्वां, याज्ञ., ४०६
भृतिषड्भागमादाय, नार., ४०७
भृतिस्तुष्ट्या पण्यमूल्यं, बृह., ३७७
भृतिहानिमवाप्नोति, बृह., ४०३
भृतोऽनार्तो न कुर्याद्यो, मनु., ४०४
भृतौ धारयसे तस्मात्, पिता, २२०
भृत्या भवन्ति प्रायेण, मनु., ५३८
भृत्यास्तदनु कुर्वन्ति, यम., ७७६
भृत्येभ्योऽन्नं स्मरन्धर्मं, यम., ७८७
भृशं न ताडयेदेनं, नार., ४९४
भेदं चैषां नृपो रक्षेत्, याज्ञ, ४२१
भेदयेच्चैव चान्येन, नार-कात्या., ८१
भेदाद्विप्रतिपत्तिः स्यात्, नार., १०८
भेदेनोपेक्षया न्यासं, बृह., ३४४
भेषजस्नेहलवण, याज्ञ., ५१४
भैक्ष्यहेतोः परागारे, नार., ८०३
भोक्ता कर्मफलं दाप्यो, कात्या., २९४
भोक्त्री च स्वयमेवेदं, देवल, ६८५
भोगच्छेदनिमित्तं च, बृह., १९२
भोगलाभस्तथा तद्वत्, बृह., ३२८
भोगात्तत्र न सिद्धिः स्यात्, कात्या., १८९
भोगो यद्द्विगुणादूर्ध्वं, बृह., २८६
भोज्यान्नश्च प्रतिग्राह्यो, नार., ३९३
भ्रष्टवंशास्तु पतिता, यम., ८२३
भ्रातरः संविभक्ता ये, बृह., १५४
भ्रातरो ये च संसृष्टाः मनु., ७५५
भ्राता वा भ्रातृपुत्रो वा, वृद्धशाता., बृह., ७५४
भ्राता शक्तः कनिष्ठो वा, नार., ६५०
भ्राता सखा च जामाता, बृह., ११२
भ्रातुः सकाशात्पित्रोर्यत्, कात्या., ६७५
भ्रातुः सकाशात्पित्रोर्वा, कात्या., ६८४
भ्रातृदत्तं पितृभ्यां च, नार., ६९३
भ्रातृभिस्तद्विभक्तव्यं, नार., ६७२
भ्रातृमातृपितृप्राप्तं, मनु., ६९३
भ्रातृसंतानमिच्छद्भिः, यम., ६४१
भ्रातॄणां यस्तु नेहेत, मनु., ६६५
भ्रातॄणामथ दम्पत्योः, याज्ञ., ३०३, ७५९
भ्रातॄणामग्रजाः प्रेयात्, शङ्ख., ७५६
भ्रातॄणामविभक्तानां, मनु., ६५५
,, नार., ७५८
भ्रातॄणामेकजातानां, मनु., ७४०
भ्रात्रा पितृव्यमातृभ्यां, कात्या., ६७२
भ्रान्तिः शङ्का समुद्दिष्टा, बृह., ६०
भ्रूणहा वित्तहा चैषां, बृह., १२६

म

मङ्गलादेशवृत्ताश्च, मनु., ५०८
मणिमन्त्रौषधिबलात्, व्यास., १०६
मणिमुक्तानाणकानां, बृह., ९५
मणिमुक्ताप्रवालानां, कात्या., २८८
मणीनामवबाधेषु, मनु., ५६४
मण्डपे पुष्पधूपैश्च, पिता., २३४
मण्डलं तु पुष्पधूपाभ्यां, पिता., २३४
मण्डलं रक्तसंकाशं, नार., २३२
मण्डलस्य प्रमाणं तु, नार., २२५
मण्डलानि तथा सप्त, कालि-पु., २३१
मण्डले मण्डले देगाः, पिता., २२६
मतं मेऽमुकपुत्रस्य, याज्ञ., १५५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

मतिर्नोत्सहते यत्र,	कात्या.,	६२
मत्तातिवृद्धनिर्धूतैः,	बृह ,	३७९
मत्ताभियुक्तस्त्रीबाल,	नार.,	१६३
मत्तोयुक्तोऽतिवृद्धश्च,	बृह.	५४
मत्तोन्मत्तप्रमत्तार्त,	कात्या.	५५
,,	नार.,	१०९
मत्तोन्मत्तार्ताध्यधीनैः,	मनु.,	२७१
मत्तोन्मत्तेनविक्रीतं,	बृह.,	४३२
मत्स्यघातो निषादानां,	मनु.,	८२९
मत्स्यादाश्च नराः पूर्वे,	बृह.,	२१
मत्स्यानां पक्षिणां चैव,	मनु.,	५३५
मद्यपस्त्री व्यसनिनां,	पिता.,	२०७
मधुक्षीरसमायुक्तं,	कात्या.,	२४१
मध्यदेशे कर्मकराः,	बृह.	२१
मध्यमं मध्यमपशून्,	नार.,	५३१
मध्यमं शरमादाय,	पिता-नार.,	२३८
मध्यमं साहसं गोषु,	नार.,	५९९
मध्यमः पञ्च विज्ञेयः,	मनु.,	८०७
मध्यमः शस्त्रसंधाने,	बृह.,	४८८
मध्यमस्तु शरो ग्राह्यः,	पिता.,	२३५
मध्यमस्य तु शास्त्रज्ञैः,	नार.,	५५८
मध्यमेन तु चापेन,	पिता.,	२३५
मध्यमो जातिपूगानां.,	याज्ञ.,	४८३
मध्यमस्थापितं तत्स्यात्,	याज्ञ.,	२९१
मध्यस्था वञ्चयन्त्येकं,	बृह.,	५२६
मध्यस्थितमनाजीव्यं,	बृह.,	६८०
मध्यहीनद्रव्यहारी,	व्यास.,	५३५
मध्ये तु रोधनं दण्डं,	बृह.,	७८१
मध्ये दण्डो व्रणाच्छेदे,	याज्ञ.,	४८९
मध्ये पञ्चपला सौत्रे,	याज्ञ.,	५२५
मध्वास्वादो विषं पश्चात्,	बृह.,	३७५
मनुष्यचित्तवैचित्र्यात्,	नार.,	१६
मनुष्यपशुमांसास्थि,	नार.,	११०
मनुष्यमारणं चौर्यं,	नार.,	५५६
मनुष्यमारणे क्षिप्रं,	मनु.,	५०२
मनुष्यमारणे स्तेये,	कात्या.,	७५
मनुष्यहारिणो राज्ञा,	बृह.,	५२७
मनुष्याणां पशूनां च,	मनु.,	४८९
मनुष्याणामपि प्रोक्तो,	मनु.,	६४२
मन्त्रज्ञैर्मन्त्रिभिः सार्धं,	मनु.,	७
मन्त्रयोगविदां चैव,	कात्या.,	२०६
*मन्त्रसंस्कारकर्तुः,	श. लि.,	७२२
*मन्त्रिभिः दुष्टलक्षणं ग्राह्यं,	,,	१३९
मन्त्रेणानेन सहितं,	पिता.,	२१९
मन्त्रौषधिबलात्किंचित्,	बृह.,	५२७
मन्दं पञ्चशतं ज्ञेनं,	नार.,	२३४
मन्यन्ते वै पापकृतो,	मनु.,	१२५
ममानेन प्रदातव्यं,	बृह.,	४९
ममायमिति यो ब्रूयात्,	मनु.,	७९१
ममेदमिति यो ब्रूयात्,	,,	५५५
मर्दितो यदि नो दग्धः,	नार.,	२३३
मर्मघाती तु यस्तेषां,	बृह-कात्या.,	५७३
मर्मप्रहारदो यस्य,	,,	५७२
मर्यादाभेदकश्चैव,	मनु.	५१३
मर्यादाचिह्नितं क्षेत्रं,	कात्या.,	३०२
मर्यादातिक्रमं सद्यो,	नार.,	४९८
मर्यादायाः प्रभेदे तु,	याज्ञ.	४५६
मर्यादायाममर्यादाः,	महाभा.,	६०७
मर्यादाया विलोपेन,	यम.,	८२३
मर्यादा लेखिता धार्या,	बृह.,	२२
मला ह्येते मनुष्याणां,	नार.,	४९८
मलिनाङ्गीमधःशय्यां,	बृह.,	५९४
मलैर्यद्भेदितं दग्धं,	कात्या.,	१६२
महता तु प्रयत्नेन,	,,	४८४
महर्षयस्तथेन्द्राद्याः,	नार.,	२५५
महर्षिभिश्च देवैश्च,	मनु.,	२५५
महागुणोऽल्पबाधश्चेत्,	नार.,	४५७
महानद्याऽथवा राज्ञा,	व्यास.,	४५०
महान् दोषो भवेत्कालात्,	कात्या.,	१२३
महापक्षे धनिन्यार्थे,	मनु.,	३९०
महापथिकसामुद्र,	नार.,	१०९
महापराधयुक्तांश्च.	बृह.,	७८०
महापराधे निर्धर्मे,	नार.,	२०७
महापशूंस्तेनयतो,	,,	५३१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

महापशूनां हरणे, मनु., ५३०
महापशूनामेतेषु, याज्ञ., ४९९
महापातकयुक्तानां, कात्या., २०८
महापातकयुक्तेषु, ,, ,,
महापातकयुक्तोऽपि, बृह., ७८४
महापातकयोक्त्री च, कात्या., ४७२
महापातकशस्तेषु, कालि. पु ,२१०
महापापोभिशस्तो यः, बृह., ८३
महापापाभिशापेषु, बृह., ९६
महापापोपपापाभ्यां, बृह., ८३
महाभियोगेष्वेतानि, याज्ञ., २०९
महिषी चेत्सस्यनाशं, विष्णु., ४६६
महिषोष्ट्रगवां द्वौ द्वौ, याज्ञ., ५५४
महोक्षोत्सृष्टपशवः, याज्ञ., ४६८
मासं त्रिंशत्समातीते, कात्या., ६५
मांसभेत्ता तु षण्णिष्कान्., मनु , ४८८
मांसमद्याभियोगं च, बृह., ६३१
मांसस्य मधुनश्चैव, मनु., ५३५
मागधः क्षत्रजातिश्च, मनु-विष्णु., ८२१
*मागधानां मृदङ्ग, श. लि., ८३०
मागधायोगवौ तद्वत् , नार., ८१६
मातरं पितरं जायां, मनु., ४७७
मातर्यपि च वृत्तायां, मनु , ७४८
*मातर्यप्येवं स्थितायां, श. लि., ६५१
माता ऋक्थहरी ज्ञेया, बृह , ७४७
माता पिता वा दद्यातां, मनु., ७३१
मातापितृद्विजगुरु, कात्या., २०८
मातापितृविहीनो यः, मनु., ७३३
मातापित्रोरात्मनश्च, व्यास., १५७
मातापित्रोर्गुरौ मित्रे, दक्ष., ३७८
*मातापित्रोर्हस्तात् , बौधा., ७३३
मातामहाय दद्यात्स, नार., ७२९
मातामह्या धनात्किंचित् , मनु , ६८८
मातामातृष्वषा श्वश्रू , नार., ५८७
*मातुः पारिणाह्यं स्त्रियो, वसि., ६८९
मातुः पिता पितृव्यश्च, बृह., ११२
मातुः प्रथमतः पिण्डं, मनु., ७२८
मातुः सपत्नीं भगिनीं, याज्ञ., ५८७
*मातुरलंकारं दुहितरः, बौधा., ६७१
*मातुरशितपीताद्धि, श. लि., ६३०
मातुर्दुहितरश्शेषं, याज्ञ., ६८९
मातुर्दुहितरोऽभावे, नार., ६४९
मातुर्निवृत्ते रजसि, नार., ६५३
मातुलस्य सुताश्चैव, कात्या., ११३
मातुस्तु यौतकं यत्स्यात्, मनु., ६८९
मातृकं पैतृकं चैव, अङ्गिरा., ६३३
मातृजात्यां प्रसूयन्ते, मनु-विष्णु., ८२१
*मातृयुक्ते तूत्तम, विष्णु., ४७९
मातृष्वसा मातुलानी, बृह., ६९९
मातृष्वसृसुताश्चैव, कात्या., ११३
मात्रा च स्वधनं दत्तं, नार., ६७६
मात्रा वाथ कुटुम्बार्थे, नार., ३१२
मानवाः सद्य एवाहुः, कात्या., ५४१
मानुषींस्तत्र गृह्णीयात्, कात्या., ९२
मानुषे मध्यमं राज, याज्ञ., ५२०
मानेन तुलया वापि, ,, ५१२
मायायोगविदां चैव, बृह-कात्या., ३२
मायाविनो धृतधनाः, बृह., ६९६
*मार्गक्षेत्रे पथि विसर्गो, श. लि., ४५४
*मार्गक्षेत्रे वृतिः कार्या, श. लि., ४६३
मार्गे पुनरवस्थाप्यो, नार., ५६६
माल्यधूपासनोपेतां, बृह., ४४
मात्रमंस्थाः स्वमात्मानं, मनु., १२५
माषः पादो द्विपादो वा, कात्या., ८०९
माषकस्तु भवेद्दण्डः, मनु., ५०२
माषानष्टौ तु महिषी, याज्ञ., ४६५
माषावरार्धो यः प्रोक्तः, नार., ७९८
माषो विंशतिभागस्तु, स्मृतिः, २७९
माषो विंशतिभागस्तु, नार., ८०९
मासं ऋतुत्रयं वर्षं, बृह., ६४
मासषाण्मासिकश्राद्धे, ,, ७५१
मासस्य वृद्धिं गृह्णीयात्, मनु., २८०
मासार्धमासं कुर्वीत, यमः, ७७३
मासे वर्षे ऋणी नाम, याज्ञ., १५५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*मा स्म संकरो भवतु, पैठी., ६०३
माहिष्येण करण्यां तु, ,, ८२३
माहिष्योग्रौ प्रजायेते, याज्ञ., ८१३
मित्रद्रुहः कृतघ्नस्य, मनु., १३१
मित्रप्राप्त्यर्थलोभैर्वा, बृह., ५७१
मित्रादिषु प्रयुञ्जीत, कात्या., ७८१
मिथः संघातकरणं, नार., ४२६
मिथ एव प्रदातव्यो, मनु., ३४१
मिथो दायः कृतो येन, मनु., ,,
मिथ्याकारणयोर्वापि, व्यास., ७०
मिथ्या चैवैकदेशे च, कात्या., ७१
मिथ्या तत्तु विजानीयात्, बृह., ६८
*मिथ्यादूषिणां मेलकानां, हारी., ४८४
मिथ्याभियोगिनो ये स्युः, नार., २६४
मिथ्याभियोगी द्विगुणं, व्यास., ३३२
मिथ्याभियोगे दण्ड्याः स्यात्, कात्या, १२०
मिथ्याभियोगे द्विगुणे, ,, २६३
मिथ्यावदन् परीमाणं, याज्ञ., ५१४
मिथ्यावाची च संस्थाने, मनु., ५१४
मिथ्या संप्रतिप्रतिश्च, बृह., ६८
मिथ्येतन्नाभिजानामि, व्यास., ६८
मिथ्योक्तौ तु चतुष्पादः, बृह., ४५
मिथ्योक्तौ पूर्ववादी तु, व्यास., ८७
मिथ्योत्तरं कारणं वा, ,, ७०
मुक्तभाव्याश्च नृपतिः, बृह., ४१९
मुक्तावज्रप्रवालानां, नार., ४३६
मुक्तो विरोधकरणैः, कात्या-बृह., ६१
मुखसंदर्शनेनापि, बृह., ७४१
मुखान्मुखं परिहरन्, नार., ६३९
,, यम., ६४०
मुख्यानां चैव रत्नानां, मनु., ५२८
,, ,, ५३४
मुख्या पैतामही भुक्तिः, कात्या., १८०
मुख्यैः सह समूहानां, बृह., ४२५
मुद्रां वा निक्षिपेत्, कात्या., ५१
मुद्राङ्कितं च यद्द्रव्यं, बृह., ३३८
मुद्राशुद्धं क्रियाशुद्धं, कात्या., १६९

मुद्रिताध्यक्षसंयुक्ता, बृह., २६
मुमूर्षुधनलब्धार्थं, बृह., १६३
मुमूर्षुशिशुभीतार्तैः, ,, ,,
मुषितं घातितं यत्र, ,, १०१
मुषितः शपथान् दाप्यो, वृद्धमनु., ५५४
मूत्रेण मौण्ड्यमिच्छेत्तु, मनु., ५९१
मूर्खैर्लुब्धैर्न देयानि, कात्या., २१३
मूर्खैर्लुब्धैश्च दुष्टैश्च, कात्या., २१३
मूलं च सोदयं पश्चात्, बृह., २८६
मूलं वा साक्षिणो वाथ, कात्या., ६५
मूलकर्म च कुर्वन्ति, बृह., ५२७
मूलकर्माणि चानाप्तैः, मनु., ५६५
मूलक्रिया तु तत्र स्यात्, कात्या., १९५
मूलमेव स दाप्यः स्यात्, ,, ६८६
मूलानयनकालश्च, ,, ३५१
मूले दत्ते तथैवैषा, बृह., २८५
मूलेन सह वादस्तु, व्यास., ३५१
मूले समाहृते क्रेता, ,, ३५१
मूलोदयं प्रविष्टं चेत्, बृह., २९७
मूल्यं तु द्विगुणं दाप्यो, नार., ४३२
मूल्यं लब्धं तु यत्किंचित्, कात्या., ६९५
मूल्यमादाय यो विद्यां, मत्स्यपु., ४०६
मूल्यात्पञ्चगुणो दण्डः, मनु., ५५९
मूल्याष्टभागो हीयेत, नार., ५२६
मूल्येन तोषयेच्चैनं, मनु., २९३
मृग्यो दाप्योऽन्यथा मोषं, नार., ५५२
मृच्चर्ममणिसूत्रायः, याज्ञ., ५२२
मृण्मयौ सूत्रसंबद्धौ, पिता., २१५
मृतवस्त्रभृत्स्वनार्यासु, मनु-विष्णु., ८२२
*मृतस्य प्रसूतो यः, बौधा., ७२१
मृतसाक्षिप्रमाणात्तु, कात्या., १७१
मृताङ्गलग्नविक्रेतुः, याज्ञ., ५६४
मृतान्तरेऽर्थिनि प्रेते, नार., १०८
मृतायां सर्वमादध्यात्, याज्ञ., ६९२
मृते जीवति वा पत्यौ, ,, ६२९
मृते तु स्वामिनि पुनः, नार., ४५८
*मृते द्वयामुष्यायण, हारी., ७२३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

मृते न पितरि क्लीव, देव., ६६८
मृते पितरि कुर्युस्तं, याज्ञ., ७०५
मृते पितरि पित्र्यंशं, बृह., ३१२
मृते पितरि वा दत्ता, ब्रह्मपु., ७२७
मृते भर्तरि जीवे वा, देव., ६४१
मृते भर्तरि पुत्रस्तु, मनु, ६०४
*मृते भर्तरि ब्रह्मचर्यं, विष्णु., ६३५
मृते भर्तरि या तु स्त्री, नार., ६४५
मृते भर्तरि या नारी, अङ्गिरा., ६३२
मृते भर्तरि या साध्वी, कात्या., ६३८
मृते भर्तरि सत्स्त्रीणां, ब्रह्मपु., ६३४
मृते भर्तरि साध्वी स्त्री, मनु, ६३७
मृते भर्तर्यपुत्रायाः, नार., ६०३
मृतेऽमेध्येन लेप्तव्यो, अङ्गिरा., ८०५
मृते म्रियेत या पत्यौ, बृह, ६३०
मृतेषु च न तत्पुत्रः, नार., ३१२
मृतेषु च विशुद्धिः स्यात्, नार., ४१७
मृतोऽनपत्योऽभायश्चेत्, बृह., ७५०
मृतोऽपि तत्र साक्ष्यं स्यात्, नार., १९५
मृतोऽमेध्येन लेप्तव्यो, बृह., ८०५
मृदङ्गवादोपजीवनं, हारी., ८३१
मृद्भाण्डासनखट्वास्थि, नार., ५०६
मृन्मयानां च हरणे, मनु., ५३५
मृन्मये भाजने कृत्वा, पिता., २५०
मृषा मोक्षे च भोगे च, देव., ६८६
मृषायुक्तं क्रियाहीनं, बृह., ६१
मृषावाक्यस्य पापस्य, नार., २२८
मेखलाभ्रमनिष्कास, कात्या., ४५३
मेदान्ध्रचुञ्चुमद्गूनां, मनु., ८२९
मैत्रमौद्वाहिकं चैव, याज्ञ., ६७६
मैत्रेयकं तु वैदेहो, मनु-विष्णु., ८२१
मोक्षितो महतश्चार्णात्, नार., ३८८
मोच्यः शुद्धः स सत्कृत्य, नार., २३३
मोच्योऽभिज्ञोऽपि सर्वस्वं, बृह., ७६७
मोहात्प्रमादात्संहर्षात्, कात्या-उशना. ४७५
,, उशना., ७७८
मोहाद्वा यदि वा शाठ्यात्, कात्या., ७३
मौण्ड्यं प्राणान्तिको दण्डो, मनु., ५८८
मौलास्ते तु समुद्दिष्टाः, बृह., १९२
म्रियेतान्यतरो वापि, मनु., ७५४
म्लेच्छचाण्डालपर्यन्तान्, व्यास., १५७
म्लेच्छश्वपाकधूर्तानां, कात्या., ७६९

य

यं तु पश्येन्निधिं राजा, मनु., ७९३
यं धर्मं स्थापयेद्राजा, कात्या., २५९
यं परंपरया मौलाः, बृह., ७०७
यं ब्राह्मणस्तु शूद्रायां, मनु., ७३४
*यं मातापितृभ्यां, वसि., ७३३
यः कार्यकाले संप्राप्ते, वृद्ध मनु., ४०६
यः कश्चिदर्थो निष्णातः, याज्ञ., १५५
यः कश्चिद्वञ्चकस्तेषां, बृह., ३६०
यः क्षिप्तो मर्षयत्यार्तैः, मनु., ४८
यः परार्थेऽपहरति, नार., १२८
यः पश्चिमः क्रियाकारः, बृह., ७७२
यः प्रश्नं वितथं ब्रूयात्, मनु., १३२
यः साक्षी नैव निर्दिष्टो, कात्या., ११४
यः साक्ष्ये श्रावितेऽन्येभ्यो, याज्ञ., १४२
यः साधयन्तं छन्देन, मनु., ३३०
यः साहसं कारयति, ,, ५७३
यः स्वयं साधयेदर्थं, मनु., ३२९
यः स्वामिनाऽननुज्ञातं, ,, २९३
यः स्वामिना नियुक्तस्तु, बृह., २७६
य एते विहिताः पुत्राः, मनु., ७३५
य एवानुदके दोषः, नार., ४५८
यच्चान्यस्य कृतं लेख्यं, व्यास., १६७
यच्छिष्टं पितृदायेभ्यो, नार., ६७२
यज्ञार्थं द्रव्यमुत्पन्नं, कात्या., ६८७
यज्ञे स्वाम्याप्नुयात्पुण्यं, बृह., ७६
यतन्ते रक्षितुं भार्यां, मनु, ६०३
यतात्मा गर्भमादध्यात्, यम., ६४०
यत्किंचित्कुरुते राजा, यम., ७७६
यत्किंचित्देव देयं स्यात्, मनु., ६५९
यत्किंचिद्दत्तवर्षाणि, मनु,बार. १८७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

यत्किंचित् पितरि प्रेते, मनु., ६८२
यत्तेन सदसि प्रोक्तं, बृह., ३४
यत्ते समधिगच्छन्ति, देव., ३९३
यत्तैः प्राप्तं रक्षितं वा, बृह., ४२७
यत्त्वसत्संज्ञितैरङ्गैः, कात्या, ४७२
यत्त्वस्याः स्याद्धनं दत्तं, मनु., ६९०
यत्नेनैव विरुद्धं तु, कात्या., ११
यत्पुनर्लभते नारी, ,, ६९४
यत्प्रनष्टं हृतं वा स्यात्, व्यास., ४१८
यत्प्रभूतार्थविषयम्, ,, ७०
यत्र क्वचन जातेन, श. लि. पैठी., ७४२
*यत्र क्वचन येन केन, विष्णु., १५४
*यत्र क्वचनोत्पादि, ,, ७३४
यत्र तल्लिखितं पत्रे, बृह. ४२३
यत्र ते नोपसर्पन्ति, नार., ५४६
*यत्र त्रिरात्रं दिप्राणां, ऋष्यशृङ्ग., ६७९
यत्रत्वेते परिध्वंसात्, मनु., ८२८
यत्र धर्मो ह्यधर्मेण, ,, ३७
यत्र नार्यस्तु पूज्यन्ते, ,, ६७०
यत्र नोक्तो दमः पूर्वैः, उशना., ४८४
यत्रर्णी दाप्यतेऽर्थं, बृह., ३२५
यत्र वर्जयते राजा, मनु., ७८७
यत्र वाप्युपधिं पश्येत्, ,, २७०
यत्र विप्रतिपत्तिस्स्यात्, नार., १४
,, ,, १५१
यत्र विप्रो न विद्वान्स्यात्, कात्या., २८
यत्र वै भावितं कार्यं, ,, १४९
यत्र श्यामो लोहिताक्षो, मनु., ७९४
यत्र सभ्यो जनः सर्वः, नार., ३८
यत्र सभ्योऽन्यथावादी, कात्या, ३८
यत्र साक्षी दिशं गच्छन्, बृह., १००
यत्र सातिशयं किंचित्, मनु., ६५६
यत्रस्था नोपहन्येत, पिता., २१६
यत्रस्यात्परिहारार्थं, कात्या. ४८४
यत्र स्यात्सोपधं लेख्यं, ,, ९७
यत्र हिंसां समुत्पाद्य, ,, ३१६
यत्रानिबद्धो वीक्षेत मनु., १०१
यत्रानुकूल्यं दम्पत्योः, याज्ञ., ६१४
यत्रानेन विधानेन, कात्या., ३६
यत्रापवर्तते युग्यं, मनु., ५०२
यत्रार्थं साधयेत्तेन, नार., ३४४
यत्राहितं गृहक्षेत्रं, बृह. २९९
यत्रैवं वेत्ति नृपतिः, ,, २६०
यत्रैवं स्युः स्थिता वर्णाः, कात्या., १६४
यत्रैतास्तु न पूज्यन्ते, मनु., ६१०
यत्रोक्तो माषको दण्डो, कात्या., ८०९
यत्रोपविष्टा विप्राग्र्याः, बृह., २६
*यथा कालमुत्तमवर्णाक्षिपे, श. लि., ४७६
यथाकालोपयुक्तानि, कात्या., ६८०
यथा गोऽश्वोष्ट्रदासीषु, मनु., ७३८
यथा च पथि तद्भाण्डं, कात्या., ४०७
यथा जलं कुप्लवेन, बृह., ७४३
यथाजाति यथावर्णं, याज्ञ., १०५
यथा ते नातिवर्तन्ते, व्यास., ५२७
यत्रा त्रयाणां वर्णानां, मनु-विष्णु., ८२१
यथा त्वेवंविधः पक्षः, कात्या-बृह. ६१
यथा धने तथर्णेऽपि बृह., ७०६
यथा नयत्यसृक्पातैः, मनु., १५
यथा नातिचरेतां तौ, ,, ६१४
यथा पक्वेषु धान्येषु, नार., ९१
यथापराधं विप्रं तु, यम., ५७३
यथा पितृधने स्वाम्यं, बृह., ७२५
यथा प्राप्तं न चेद्ब्रूयुः, नार., ३७
यथा प्राप्तं विभज्येत, कात्या., ६९५
यथा ब्राह्मणचण्डालः, मनु., ६११
यथा भागानुसारेण, बृह., ६८१
यथाभियोगं धनिने, कात्या., ३५६
यथा यथा महद्दुःखं, मनु., ४८९
यथार्पितान् पशून् गोपः याज्ञ., ४१४
यथार्हतः संप्रणयेत्, मनु., ७७९
यथार्हमेतानभ्यर्च्य, मनु., ३२
यथा लेख्यविधौ तद्वत्, कात्या., १६०
यथाशक्त्यनुरूपं तु, ,, ५७४
यथाशल्यं भिषक्कायात्, नार-हारी., २५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

यथा श्रुतं यथा दृष्टं, मनु., १३३
यथासंख्या निकृष्टानां, बृह., २००
*यथासारापकारं, श. लि., ८०६
*यथेह पुरुषस्यात्मा, श. लि., ७२०
यथैव शूद्रो ब्राह्मण्यां, मनु-विष्णु., ८२१
यथैवात्मा तथा पुत्रः, नार.,मनु., ७४७
यथोक्तं तस्य तत्कुर्यात्, कात्या., ७८१
यथोक्तं द्विगुणं दण्डम्, ,, ७९८
यथोक्तमार्तः स्वस्थो वा, मनु., ४०४
यथोक्तविधिना देयं बृह-कात्या., २१२
यथोक्तेन नयन्तस्ते, मनु., ४४६
यथोक्तेन विधानेन, नार., २४९
यथोपन्यस्तसाध्यार्थं, वृद्धवसि., १५९
यदपत्यं भवेदस्यां, मनु., ७२६
यदा कश्चित्प्रमीयेत, बृह., ७५५
यदा कश्चित्समागच्छेत्, ,, ३६२
यदा कार्यवशा द्राजा, कात्या., २४
यदा तत्र वणिक्कश्चित्, बृह., ३६२
यदा तु द्विगुणीभूतं, याज्ञ., २९६
यदा तु न विभाव्येते, नार., २३२
यदा तु न सकुल्याः स्युः, ,, ३३७
यदा तु न स्युर्ज्ञातारः, ,, ४४९
यदा मूलमुपन्यस्य, कात्या., ३५१
यदा रोगादि दोषेण, ब्रह्मपु., ४१७
यदा विद्वेषिणस्ते तु, बृह., ७६९
यदा शुद्धा क्रिया पाल्या, कात्या., १३८
यदा साक्षी न विद्येत, नार., ९५
यदासामौरसो न स्यात्, बृह., ६९३
यदा स्वयं न कुर्यात्त, मनु. २४
यदि कार्यस्य सिद्ध्यर्थं, कात्या., ३७९
यदि कुर्यात् समानांशान्, याज्ञ., ६५४
यदि चेत्स द्विभार्यः स्यात्, कात्या., ६८७
यदि चेद्भूमिमेतेषाम्, मनु., ४५०
यदि तत्कार्यमुद्दिश्य, कात्या., ३४८
यदि देशे च काले च, मनु-कात्या., ४१५
*यदि द्वौ ब्राह्मणीपुत्रौ, विष्णु., ७००
यदि न प्रणयेद्राजा, मनु., ७९५
यदि पुंसां गतिर्ब्रह्मन्, महाभार., ६०७
यदि प्रविष्टो नरकं, व्यास., ६३४
*यदि ब्राह्मणस्य, वसि., ७००
यदि वादी निराकाङ्क्षः व्यास., १२२
यदि संव्यवहारं प्राक्, कात्या., २७५
यदि संशय एव स्यात्, मनु., ४४२
यदि संसाधयेत्तत्तु, ,, ३८०
यदि स्पृश्येत लेशेन, नार., ५४७
यदि स्वं नैव कुरुते, कात्या, ३५३
यदि स्वाः स्वावराश्चैव, मनु., ६११
यदि हि स्त्री न रोचेत, ,, ६१३
यदि ह्यादावनादिष्टं, कात्या., ३२७
यदि ह्येकतरस्तेषां, ,, ६८६
यदुज्वलं चिरकृतं, बृह., १६४
यदृच्छया च यः कुर्यात्, नार., ३६८
यदृच्छया नैव तु तान्. नार., ५४७
यदृच्छास्मारिताः कुल्याः, बृह., १०२
यदेवास्य पिता दद्यात्, मनु., ७०४
*यदेवास्य पिता दद्यात्, श. लि., ७०४
यदैव भर्ता जानीयात् महाभार., ६२१
यद्गृहीतं कुटुम्बार्थे, बृह., ३१४
यद्दत्तं स्यादविज्ञानात्, नार., ३८०
यद्दृष्टं दत्तशेषं वा, कात्या., ३०९
यद्द्रव्यं तत्स्वकं देयं, ,, ३७५
यद्द्वयोरनयोर्वेत्थ, मनु., १२४
यद्बालः कुरुते कार्यं, नार., २७२
यद्भक्तः सोऽभियुक्तः स्यात्, बृह., २४६
यद्यद्गुरुतरं कार्यं बृह., ८३
यद्ययं पापकृन्मातः, कालिका., २२१
यद्यर्थिता तु दारैः स्यात्, मनु., ६६७
यद्यन्यगोषु वृषभो, ,, ७३८
यद्यपि स्यात्तु सत्पुत्रो, ,, ७०३
यद्यप्यस्य पिता दद्यात्, बृह., ७०२
यद्यत्तदास्य विद्येत, कात्या., ३०२
*यद्यत्प्रकाशं हीनमूल्यं, विष्णु., ३५५
यद्यदाचर्यते येन, कात्या., २५९
यद्यद्विप्रेषु कुशलं, यम., ७८३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

यद्यस्य पैतृकं रिक्थं,	मनु.,	७०९
यद्यस्मि पापकृन्मातः,	याज्ञ.,	२१८
यद्येकजाता बहवः,	बृह.,	६५९
यद्येकजाता बहवो,	,,	७४०
यद्येकजाता बहवः,	नार.,	७५९
यद्येकदेशप्राप्तापि,	कात्या.,	९२
यद्येकरिक्थिनौ स्याताम्,	मनु.,	७०९
यद्येकशासने ग्राम,	बृह.,	१८९
यद्येको मानुषीं ब्रूयात्,	कात्या.,	९२
यद्वचः प्रतिकूलार्थं,	नार.,	४७१
यद्वृत्तं व्यवहारे तु,	बृह.,	१५९
यद्व्यस्तपदमन्यापि,	कात्या.,	७१
यन्नामगोत्रैर्यल्लेख्यं,	प्रजापति.,	९७
यन्नावि किंचिद्दाशानां,	मनु.,	७९०
यन्मे माता प्रलुलुभे,	,,	६०५
यमयोश्चैव गर्भेषु,	,,	६६०
यमर्थमभियुञ्जीत,	नार.,	८२
यमिद्धो न दहत्यग्निः,	मनु.,	२५७
यमेव ह्यतिवर्तेरन्,	नार.,	४९८
यमो वैवस्वतो देवो,	मनु.,	१३२
ययोर्निक्षिप्त आधिस्तु,	विष्णु,	३०१
यल्लब्धं लाभकाले तु,	कात्या.,	६७८
यल्लेख्यं प्राड्विवाकेन,	,,	१७६
यवाः सप्त प्रदातव्याः,	पिता.,	२४१
यवीयान् ज्येष्ठभार्यायां,	मनु.,	७०८
यशो वित्तं फलरसौ,	बृह.,	१०
यश्च भर्त्रा धनं दत्तं,	व्यास.,	६८४
यश्चाधरोत्तरानर्थान्,	मनु.,	४८०
यश्चापि धर्मसमयात्,	,,	७७६
*यश्चार्थहरः सः,	विष्णु.,	७५३
यश्चैवमुक्त्वाहं दाता,	याज्ञ.,	५७३
यश्चैषां वृत्त्युपादानं,	नार.,	४२२
यश्चैषां स्वामिनं कश्चित्,	,,	३९१
यस्तत्र विनयः प्रोक्तः,	,,	३३२
यस्तत्र विपरीतः स्यात्,	याज्ञ.,	४२१
यस्तत्र सङ्करस्वत्रात्,	कात्या.,	४५५
यस्तल्पजः प्रमीतस्य,	मनु.,	७२१
यस्तु तत्कारयेन्मोहात्,	,,	६११
यस्तु तां स्तेनयेद्वाचं,	नार.,	१२८
यस्तु न ग्राहयेच्छिल्पं,	कात्या.,	३८४
यस्तु पूर्वनिविष्टस्य,	मनु.,	५६६
यस्तु प्रव्रजिताज्जातः,	यम.,	८२७
यस्तु प्रव्रजितापुत्रो,	अङ्गि.,	५२७
यस्तु रज्जुं घटं कूपात्,	मनु.,	५३७
यस्तु संचारकस्तत्र,	मत्स्यपु.,	५८१
यस्तु सर्वस्वमादाय,	कात्या.,	३०२
यस्तु साधारणं हिंस्यात्,	बृह.,	४२५
*यस्तूत्तमवर्णं दास्ये,	विष्णु.,	३९८
यस्त्वधर्मेण कार्याणि,	मनु.,	१७
*यस्त्वधर्मेण द्रव्याणि,	आप.,	६६५
यस्त्वनाक्षारितः पूर्वं,	मनु.,	५८१
यस्त्वात्मदोषदुष्टत्वात्,	नार.,	१४०
यस्त्वाधिं कर्म कुर्वाणं,	कात्या.,	२९५
यस्त्वासन्नतरो ग्रामो,	नार.,	५४५
यस्त्विन्द्रियनिरोधेन,	कात्या.,	५३
यस्त्वेतान्युपक्लृप्तानि,	मनु.,	५३६
यस्त्वैश्वर्यान्न क्षमते,	,,	४८
*यस्मात्कुलधर्म,	श. लि.,	७४०
यस्मात्तदानृशंस्यर्थं,	कात्या.,	६८४
यस्मात्भर्ता प्रभुस्तस्याः,	,,	३९५
यस्मादपहृताल्लब्धं,	वृद्ध मनु,	५५४
यस्माद्बीजप्रभावेण,	मनु.,	८२४
,,	,,	,,
*यस्माद्वर्णाः	श. लि.,	८१५
,,	,,	,,
यस्मिन् काले यदा देयं,	नार.,	२४०
यस्मिन्नावेदिते पक्षे,	बृह.,	४९
यस्मिन्नृणं सन्नयति,	मनु.,	६५०
यस्मिन्नेतत्कुले नित्यं,	मनु.,	६१३
यस्मिन्भावोऽर्पितः स्त्रीणां,	श. लि.,	७०१
यस्मिन्यस्मिन् कृते कार्ये,	मनु.,	४३१
यस्मिन् यस्मिन् विवादे तु,	मनु-विष्णु.,	२७०
यस्मिन् स्यात् संशयो लेख्ये,	नार.,	१६७
यस्मै दद्यात्पिता त्वेनां,	मनु.,	६२८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

यस्य कर्मणि यास्तु स्युः,	,,	३६५
यस्य जातस्य यमयोः ,	देव.,	६६०
यस्य ते बीजतो जाताः,	मनु.,	७३५
यस्य दृश्येत सप्ताहात्,	मनु.,-नार.,	१४३
यस्य देशस्य यो धर्मः,	कात्या.,	२०
यस्य द्रव्येण यत्पण्यं,	,,	३३५
यस्य नोपरता भार्या,	बृह.,	७४६
यस्य नोपहता बुद्धिः,	नार.,	१०४
यस्य पश्येद्द्विसप्ताहात्,	विष्णु,	२४७
यस्य पुत्रः शुचिर्दक्षः,	हारी.,	७४२
*यस्य पूर्वेषां षण्णां,	वसि.,	७१३
यस्य भार्या वशा साध्वी,	हारी.,	६२८
यस्य भुक्तिः फलं यस्य,	विष्णु.	३०१
यस्य यत्पैतृकं रिक्थं,	,,	७०९
यस्य यो विहितो दण्डः,	कात्या.,	७९७
यस्य राज्ञश्च कुरुते,	मनु.,	२९
यस्य राष्ट्रे न सन्तीह,	यम.,	६००
यस्य वाभ्यधिका पीडा,	नार.,	५९
यस्य विद्वान् हि वदतः,	मनु.,	१३२
यस्य स्तेनः पुरे नास्थि,	,,	६००
यस्य स्वशक्त्या रक्षेत्तु,	नार.,	३६१
यस्याकर्ण्य प्रतिपदं,	लक्ष्मी,	१
यस्याभियोगं कुरुते,	बृह.,	५१
यस्यार्थे येन यद्दत्तं,	कात्या.,	३०८
यस्येह प्रथिता कीर्तिः,	बृह.,	६६४
यस्योचुः साक्षिणः सत्यां,	याज्ञ.,	१५०
यां च भाराभितप्ताङ्गो,	नार.,	१२७
यां तत्र चौरान् गृह्णीयात्,	,,	५४६
यां प्रसह्य वृको हन्यात्,	मनु-नार.,	४१७
यां रात्रिमजनिष्ठास्त्वं,	नार.,	१३५
यां रात्रिमधिविन्ना स्त्री,	,,	१२७
या गर्भिणी संस्क्रियते,	मनु.,	७३०
याचमानाय दातव्यम्,	बृह.,	३०८
याचमानाय दौःशील्यात्,	कात्या.,	५२
याचितं स्वाम्यनुज्ञातम्,	बृह.,	३४९
याचितोऽर्धकृते तस्मिन्,	कात्या.,	३४८
याच्यमानं न दत्तं चेत्,	,,	२८७
याच्यमानस्तु यो दातुः,	नार.,	३४४
याच्यमानो न दद्याच्चेत्,	कात्या,	२८७
याच्यमानो न दद्याद्वा,	बृह.,	३४४
याजनाद्यापनेनापि,	मनु.,	५५०
याज्यं क्षेत्रं च पात्रं च,	व्यास.,	६७९
या तस्य दुहिता तस्याः,	श.,	७५६
या तस्य भगिनी सा तु,	बृह.,	७५५
या तु कन्यां प्रकुर्यात्स्त्री,	मनु.,	५९७
या तु पत्या परित्यक्ता,	,,	७२८
या तु समधनैव स्त्री,	नार.,	३२३
यात्यचौरोऽपि चोरत्वं,	नार.,	१४
यादृग्गुणेन भर्त्रा स्त्री,	मनु.,	६०९
यादृच्छिकः सावधिको,	बृह.,	२९२
यादृच्छिके तु संयाज्ये,	नार.,	३६८
यादृच्छश्चोत्तरश्चैव,	बृह.,	९९
यादृशं तूप्यते बीजं,	मनु.	७३७
यादृशं भजते हि स्त्री,	,,	६०७
यादृशा अर्थिभिः कार्या,	,,	१०४
यानस्य चैव यन्तुश्च,	,,	५०१
यानि कर्माण्यभिलपन्,	कात्या.,	५८०
यानि चैवं प्रकाराणि,	मनु.,	४४१
यान्त्यायान्ति जना येन,	बृह.,	४५४
यान्येव तृणकाष्ठानि,	नार.,	४११
*या पितृगहेऽसंस्कृता,	वसि.,	७२९
*या ब्राह्मणी स्यादिह वै,	,,	६३१
* ,, ,,	यम.,	६३१
यामुत्प्लुत्य वृको हन्यात्,	मनु-नार.,	४१७
या राज्ञा क्रोधलोभेन,	बृह.,	४५१
यावत्क्षीणदशं वस्त्रं,	नार,	५२६
यावज्जीवं सदासीत,	यम.,	६३८
यावती संभवेद् वृद्धिः,	मनु.,	३२८
यावतो बान्धवान् यस्मिन्,	मनु-नार.,	१३२
यावत्स स्यात्समावृत्तो,	मनु.,	७५२
यावत्सस्यं विनश्येत्तु,	याज्ञ.,	४६७
यावन्न दद्याद्देयं च,	कात्या.,	३२५
यावन्नाग्नौ दहेद्देहं,	अङ्गि.,	६३३
यावन्मात्रं समुद्दिष्टं,	नार.,	२४०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

यावानध्वा गतस्तेन,	कात्या,	४०७
यावानवध्यस्य वधे,	मनु.,	७९६
या वा स्याद्वीरसूरासां,	कात्या.,	६१२
*याश्वानपत्याः स्त्रियः,	वसि.,	६६३
यास्तासां स्युर्दुहितरः,	मनु.,	६८८
या स्वपुत्रं तु जह्यात्स्त्री,	कात्या.,	३२२
युक्तरूपं ब्रुवन्सभ्यो,	नार.,	३५
युक्तिं विना विचारेण,	बृह.,	१७
युक्तियुक्तं तु कार्यं स्यात्,	कात्या.,	२६१
युक्तियुक्तं तु यो हन्यात्,	,,	४२१
युक्तिलेशेङ्गिताकार,	कात्या.,	९६
युक्तिष्वप्यसमर्थासु,	नार.,	१९७
युक्तिहीनविचारे तु,	बृह.,	१५
युक्त्या विभजनीयं तत्,	,,	६८०
युगहासादशक्योऽयं,	,,	६४३
युग्यस्थाः प्राजकेऽनाप्ते,	मनु.,	५०२
युञ्जीतामरणात्क्षान्ता,	कात्या.,	६८५
युद्धोपदेशकश्चैव,	,,	५७४
युद्धोपचारिकं यत्तु,	महाभार.,	६९८
ये कार्येभ्योऽर्थमेवं हि,	मनु.,	५६८
येऽक्षेत्रिणो बीजवन्तः	,,	७३८
*येचाऽकुलीना,	विष्णु.,	५६९
ये तु तिष्ठन्ति करणे,	बृह.,	८७
ये तु सभ्याः सभां प्राप्य,	नार.,	३७
ये तत्र पूर्वसामन्ताः,	कात्या,	४४७
ये त्वरण्यचरास्तेषां,	बृह.,	३०
ये द्विजानामपसदा,	मनु.,	८२९
येन कार्यस्य लोभेन,	कात्या.,	१२२
येन केन चिदङ्गेन,	मनु.,	४९१
येन क्रीतं तु मूल्येन,	बृह.,	३५५
*येन चैषां स्वयमुत्पादितं,	वसि.,	६८२
येन दोषेण शूद्रस्य,	कात्या..	५५१
येन मूलहरोऽधर्मः,	मनु.,	५८४
येन यत्र यथा देयं,	बृह.,	३०८
येन यावद्यथा भुक्तं,	,,	४५२
येन युक्त भवेत् पूर्वं,	,,	३०१
येन येन परद्रोहं,	कात्या.,	५३७
येन येन यथाङ्केन,	नार.,	५३८
येनांशो यादृशो भुक्तः,	बृह.,	७६०
येनाङ्केनावरो वर्णः,	नार.,	४९०
ये नियुक्तास्तु कार्येषु,	मनु.,	५६८
येनोपात्तं तु यद्द्रव्यं,	कात्या,	१८३
येऽन्ये ज्येष्ठकनिष्ठायां,	मनु,	६५६
ये पातककृतां लोके,	याज्ञ.,	१२६
येऽपुत्राः क्षत्रविट्शूद्राः,	बृह.,	७५२
ये राष्ट्राधिकृतास्तेषां,	याज्ञ.,	५६८
ये व्यपेताः स्वकार्यस्य,	मनु.,	१३५
येषां च न कृताः पित्रा,	नार.,	६७०
येषां ज्येष्ठः कनिष्ठो वा,	मनु,	७५४
*येषां देयः पन्थाः,	विष्णु.,	५६२
येषामेताः क्रिया लोके,	नार.,	७५८
ये समानास्तु तैः सार्धं,	बृह.,	३६९
यै यैरुपायैरर्थं स्वं,	मनु.,	३२४
यैस्तु संस्क्रियते न्यासो,	कात्या.,	३४९
योऽकामां दूषयेत्कन्यां,	मत्स्यपु.,	५९५
योगक्षेमप्रचारं च,	मनु-विष्णु	६७८
योगक्षेमवतो लाभः,	बृह.,	६८१
योगक्षेमावन्यथा चेत्,	मनु.,	४१५
योगाधमनविक्रीतं,	,,	२७१
योगी विवक्षुरुन्मत्तो,	व्यास.,	५५
योऽगुणान्कीर्तयेत्क्रोधात्,	कात्या.,	४७३
यो ग्रामदेशसङ्घानां,	मनु.,	४२४
योज्यः समस्ताश्चैकस्य,	बृह.,	७८१
योज्य आधिस्तदुत्पन्ने,	याज्ञ.,	२९६
यो ज्येष्ठो ज्येष्ठवृत्तिः स्यात्,	मनु.,	६५०
यो ज्येष्ठो विनिकुर्वीत,	,,	६६०
यो दण्ड्यान्दण्डयेद्राजा,	याज्ञ.,	७९५
योऽदत्तादायिनो हस्तात्,	मनु.,	५४९
यो ददाति स मूढात्मा,	दक्ष.,	३७४
यो दर्शनप्रतिभुवं,	कात्या.,	३२६
*यो धनमाददीत.,	स्मृति.,	७५३
यो धर्मः समयश्चैषां,	नार.,	४२२
यो धर्म एकपत्नीनां,	मनु.,	६३७
,, ,,	यम.,	६३८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

यो न दद्याद्देयमर्थं, बृह., ८०६
यो न भ्राता न च पिता, नार-कात्या., ७६
यो निक्षिप्तं नार्पयति, मत्स्यपु., ३४५
यो निक्षेपं नार्पयति, मनु., ३४५
यो निक्षेपं याच्यमानो, ,, ३४६
यो ब्राह्मण्यामगुप्तायां, ,, ५८८
यो भाटयित्वा शकटं, वृद्धमनु., ४१२
यो भाषतेऽर्थवैकल्यं, मनु., १३२
योऽभियुक्तः परेतः स्यात्, याज्ञ., १८४
योऽभिशस्तस्ततःक्षमते, बृह., ८३
यो भुङ्क्ते परदासीं तु, ,, ३८५
यो भुङ्क्ते बन्धकं लोभात्, ,, २९२
यो मन्येताऽजितोऽस्मीति, याज्ञ., २६८
यो यथा निक्षिपेद्वस्तु, मनु., ३४१
यो यस्य प्रतिभुस्तिष्ठेत्, मनु., ३०६
यो यस्य विदितः कालो, पितामह., २०३
यो यस्यार्थे विवदते, कात्या-नार., ७६
यो याचितकमादाय, कात्या., २८७
,, ,, ३४८
यो यावत्कुरुते कर्म, याज्ञ., ४०१
यो यावन्निह्नुवीतार्थं, मनु., ३३१
,, ,, २६४
यो यो वर्णोऽवहीयेत, नार., ७७५
योऽर्थः श्रावयितव्यः ,, ११५
योऽर्थिनार्थः समुद्दिष्टः कात्या., ६९
यो लोभादधमो जात्या, मनु., ५६५
यो वा तद्रिक्थमादद्यात्, नार., ३१८
यो वा यस्मिन् समाचारः, कात्या., ६५
यो विद्यमानं प्रधनं, ,, ३०२
यो हस्तयोः क्वचिद्बद्धः, विष्णु., २३३
यो हि याचितमादाय, मत्स्यपु., ३४८
यो ह्यासन्नतरस्तेषां, बृह., ७५१
यौवने वर्तमानानां, महाभारत., ६०७
यौ श्रुत्वा सत्यमेवेह, नार., १२८

र

रक्तं तदसितं कुर्यात्, कात्या., २४१
रक्तमाल्याम्बरधरः, नार., ४४५
रक्तमाल्याम्बरधरः, बृह. ४४५
रक्तस्रग्वसनाः सीमां, याज्ञ., ४४२
*रक्षणात्तु भर्तुः, गौत., ७३९
रक्षणाद्धर्मभाग्राजा, मनु., ७९३
रक्षन्ति शय्यां भर्तुश्चेत्, श. ७५६
रक्षा प्रमादान्नृपतेः नार., ८२८
रक्षिता यत्नतोऽपीह, मनु., ६०४
रक्षितारं न मृष्यन्ति, महाभार., ६०८
रक्षोऽकन्यां पिता विन्नां, याज्ञ., ६०२
*रक्षेद्राजा बालानां, श. लि., ७५३
रक्षेद्वा कृतमूल्यं तु, बृह., ३२९
रक्ष्यमाणोऽपि यद्याधिः, नार., २२५
*रङ्गावतरणं, विष्णु., ८३१
रङ्गावतारपाखण्डि, याज्ञ., ११२
रज्जुच्छेदेऽक्षभङ्गे, व्यास., २२३
रत्नानां चैव सर्वेषां, नार., ५३३
*रत्नापहर्तुरुत्तमसाहसं, विष्णु., ५३४
रथं हरेदथाध्वर्युः, मनु-बृह., ३६६
*रथकाराम्बष्ठ, उसना., ८१४
,, ,, ८९४
रश्मिमूलगते भानौ, बृह., २००
रहःकृतं प्रकाशं च, व्यास., ९४
रहो जितोऽनभिज्ञश्च, बृह., ७६७
रहोदत्ते निधौ यत्र, ,, ३४७
रागद्वेषपरीताश्च, नार., २७२
रागादिना यदैकेन, नार.-कात्या, ४८
राजकार्यनियुक्ताश्च कात्या, ३०३
राजकीयं स्मृतं लेख्यं, ,, १५३
राजक्रीडासु ये शक्ता, ,, ५६९
राजगामी निधिः सर्वः, नार., ७९२
राजग्राहगृहीतो वा, ,, ४६८
राजचौरादिकभयात, बृह., ३३८
राजदुष्टानि भाषेत, यम., ५७३
राजदैवभयाद्यस्तु, बृह., ३६०
राजदैवोपघातेन, याज्ञ., ४३१
राजद्रोहे साहसेषु, विष्णु., २११
राजधर्मान् स्वधर्माश्च, कात्या., ७७४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

राजनि प्रहरेद्यस्तु, नार, ४९०
राजनि स्थाप्यते योऽर्थः, याज्ञ, ५१७
राजन्यवैश्य शूद्राणां, कात्या., ३९६
*राजन्यायां, वसि., ८१७
*राजन्यावैश्यापुत्र, गौत., ७०१
राजन्येऽग्निर्घटं विप्रे, कात्या., २०४
*राजन्येन, वसि, ८१७
राजपत्न्यभिगामी च, याज्ञ., ५६७
*राजपुत्रापहारेषु सहस्रं, श. लि., ५२९
राजप्रसादलब्धं च, बृह, ४२७
राजप्रसादादन्यत्र, नार., ४५९
राजभिः शङ्कितानां च, पिता., २११
राजमूलमिदं राष्ट्रं, राङ्ख-लि., ७७६
राजयानासनारोढुः, याज्ञ., ५६४
राजलेख्यं स्थानकृतं, बृह., १५२
राजवृत्तिप्रवृत्तास्ते, कात्या., ३१
राजशासननीता च, नार., ४४८
*राजसाक्षिकं ससाक्षिकं, विष्णु., १५३
राजस्वं श्रोत्रियस्वं च, मनु-नार, १९०
राजा कार्याणि संपश्येत्, बृह., २६
,, ,, ,, ४४
राजा कृत्वा पुरे स्थानं याज्ञ., ४१९
राजा गुरुर्यमश्चैव, अगिराः, ७९५
राजाग्निबान्धवेभ्यश्च, ब्रह्मपु., ७२७
राजाज्ञया समाहूतः कात्या., १६५
राजा तदात्मसात्कुर्यात्, नार, ३६३
राजा तु धार्मिकान्सभ्यान्, ,, २७
राजात्ववहितः सर्वान्, ,, ७७५
राजाऽऽददीत षड्भागं, बृह., ३६२
राजादेशेन मोक्तव्या, कात्या., ५९८
राजानं स्वामिनं विप्रं, ,, ३२४
राजानमामन्त्र्य ततः, नार., ४५८
राजानो मन्त्रिणश्चैव, कात्या., ७९६
*राजा पुरोहितं, आप., ७७८
राजा प्राड्विवाकः, गौत., ९
राजा भवत्यनेनास्तु, मनु., ३५
राजार्थमोषकाश्चैव, कात्या., ५६९
राजा लब्ध्वा निधिं दद्यात्, याज्ञ., ७९२
राजा विनिर्णयं कुर्यात्, मनु., ३४७
राजाऽविरोधधर्मार्थे, बृह., १५४
राजा वृत्तिर्विवादानां, कात्या., १०
राजा सपुरुषः सभ्या, नार., ४२
राजास्य भाण्डं तद्रक्षेत्, ,, ३६२
राज्ञः कोशापहर्तॄंश्च, मनु., ५६८
राज्ञः प्रख्यातभाण्डानि, ,, ५१६
राज्ञः स्वहस्ततो मुद्रा, प्रजापति., १६८
राज्ञः स्वहस्तसंयुक्तं, कात्या, १५३
राज्ञ एव तु दासः स्यात्, नार., ३८९
*राज्ञ विंशति भागः शुक्रः, गौत, ५१८
राज्ञश्च द्विगुणं दण्डं, मत्स्यपु, ४१०
राज्ञश्च प्रकृतो विद्वान्, मनु, २७
राज्ञस्ततः स विख्यातो, कात्या, ३००
राज्ञां च क्रमशो नाम, ,, ६०
राज्ञां तु शापदग्धानां, ब्रह्मपु., ७३६
राज्ञा तु विनिवार्यास्ते, बृह, ४२५
राज्ञा तु स्वयमादिष्टः, व्यास., १५७
राज्ञा दापयितव्यः स्यात्, यम., ३३४
राज्ञा दापयितः स्यात्, बृह, ४०८
राज्ञा दाप्यः सुवर्णं स्यात्, मनु, ३८०
राज्ञाऽधर्मर्णिको दाप्यः, याज्ञ., ३३४
राज्ञाऽन्यायेन यो दण्डो, ,, ८०६
राज्ञा परिगृहीतेषु, नार., ११४
राज्ञा प्रवर्तितान् धर्मान्, कात्या., ४२३
राज्ञामाज्ञाप्रतीघातः, नार., ७७३
राज्ञा मोचयितव्यास्ते, ,, ३९१
राज्ञा ये विदिता संयक्, बृह., ३०
राज्ञा विवर्जितो यस्तु, ,, ४८
राज्ञा सच्चिह्नं निर्वास्याः, यात., ५२१
,, ,, ७६८
राज्ञा सर्वं प्रदाप्यः, ,, १४३
राज्ञी प्रव्रजिता धात्री, नार, ५८७
राज्ञे कुर्यात्पूर्वं, ,, ५९
राज्ञे तदकृतं कार्यं, कात्या, ३९८
राज्ञे दत्वा तु षड्भागं, बृह, ३७१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

राज्ञे दशांशमाहृत्य, कात्या., ३७१
राज्ञोऽनिष्टप्रवक्तारं, याज्ञ., ४८३
राज्ञो भूतिर्यशस्तुष्टिः, देव. ८३३
रात्रिः सन्ध्ये च धर्मश्च, मनु., १२५
रात्रिसञ्चारिणो ये च, नार., ५४५
*रात्रौ चरन्ती गौः, श. लि., ४६४
रात्रौ न विचरेयुस्ते, मनु., ८३२
राष्ट्रस्य वा समस्तस्य, बृह., ४८
राष्ट्रादेनं बहिः कुर्यात्, मनु., ७८३
राष्ट्रान्तकरणावेतौ, ,, ७६२
राष्ट्रीयैः सह तद्राष्ट्रं, ,, ८२८
राष्ट्रेषु रक्षाधिकृताः, ,, ५६८
राष्ट्रेषु राष्ट्राधिकृतान्, ,, ५५०
रिक्तभाण्डानि यत्किंचित्, ,, ७८९
*रिक्थग्राहिभिरते भर्तव्याः, विष्णु., ६६८
रिक्थपिण्डप्रदानेन, बृह., ७४१
रिक्थादर्धं समादद्युः, नार, ७२३
रिक्थिनं सुहृदं चापि, कात्या., ३२४
रुच्या वान्यतरः कुर्यात्, याज्ञ., २१०
*रुधिरस्रावे न साक्षिणः, श. लि., १९६
रूपसंख्यादिलाभेषु., बृह., ३३१
रोगिभ्योऽर्थं समादत्ते, ,, ५२०
रोगोऽग्निर्ज्ञातिमरणं, कात्या , २४७
,, पिता., २४७
,, मनु-नार., १४३
,, विष्णु., २४७

ल

लक्षणान्येव साक्षित्वे, नार., १९५
लक्षयेयुः क्षतादीनि, पिता, २२६
लग्नकं दापयेदेवं, कात्या., ३०४
लब्धे तु चौरे यदि वा, ,, ५५३
लब्धेऽर्थेऽभ्यर्थनं मोहान्, बृह., ६०
लभते दक्षिणाभावं, नार , ३६३
लभेत चेन्न द्विगुणं, कात्या, ३२८
लभेत तत्सुतो वापि, ,, ६६३
लभेतांशं स पित्र्यं तु, कात्या., ६६३
लभेताजीवनं शेषं, मनु., ७०४
लभेतासौ त्रिपक्षं वा, कात्या., ६५
ललाटं खिद्यते चास्य, याज्ञ., ७८
ललाटाङ्को ब्राह्मणस्य, बृह., ७८२
ललाटे चाभिशस्ताङ्कः, नार., ५७३
ललाटे वाङ्ककरणं, यम., ७८६
लवणस्नेहमद्येषु, बृह., २८९
लाभं तत्र प्रमाणं स्यात्, ,, ७७१
लाभगोवीर्यसस्यानां, नार., ४००
लाभार्थं वणिजां सर्वे, नार., ४३४
लाभालाभौ यथा द्रव्यं, याज्ञ., ३५९
लालिता निगृहीता च, महाभार., ६१०
लिखितं तत्प्रमाणं तु, कात्या., १६८
लिखितं बलवन्नित्यं, नार., १८२
लिखितं मुक्तकं चापि, कात्या., ३१६
लिखितं साक्षिणश्च द्वौ, नार., २७८
लिखितं साक्षिणो भुक्तिः, व्यास., २५८
लिखितं साक्षिणो वापि, नार., ९१
लिखितं ह्यमुकेनेति, याज्ञ., १५५
लिखितः स्मारितश्चैव, नार., ९९
लिखितस्याधुना वच्मि, कात्या., १५२
लिखितस्येति धर्मोऽयं, ,, ६८७
लिखिता तु सदा धार्या, ,, २३
लिखितेनाप्नुयात्सिद्धिं, मरीचि., १५२
लिखिते साक्षिवादे तु, बृह., ९४
लिखितो लेखितो गूढः, ,, ९९
लिखितौ द्वौ तथा गूढौ, ,, १०२
लिङ्गं छित्त्वा वधस्तत्र, याज्ञ., ५९३
लिङ्गस्य छेदने मृत्यौ, ,, ४९९
लिङ्गिनः श्रेणिपूगाश्च, कात्या., १०७
,, ,, ,, ३१
लिङ्गिनस्तस्कराः कुर्युः, बृह., ३१
लिङ्गिनां प्रसवानां तु, कात्या., २०८
लुब्धातिवृद्धा बालाश्च, बृह., ४२०
लेखकः प्राड्विवाकश्च, कात्या., १०१
लेखयित्वा तु यो वाचा, ,, ८२
लेख्यं कृत्वा स्वनामाङ्कं, बृह., १६६
लेख्यं तु त्रिविधं प्रोक्तं, ,, १५२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

लेख्यं तु द्विविधं ज्ञेयं,	नार.,	१५३
लेख्यं तु साक्षिमत्कार्यं,	कात्या.,	१६१
लेख्यं त्रिंशत्समातीतं,	बृह.,	१७४
लेख्यं दद्याद्विशुद्धर्णे,	नार.,	३३७
लेख्यं यच्चान्यनामाङ्कं,	,,	१६७
लेख्यं वा साक्षिणो वापि,	बृह.,	१२१
लेख्यं वा साक्षिमत्कार्यं,	याज्ञ.,	१५५
लेख्यं सिध्यति सर्वत्र,	नार.,	१७०
लेख्यं स्वहस्तसंयुक्तं,	कात्या.,	२६६
लेख्यं हीनाधिकं भ्रष्टं,	नार.,	६१
लेख्यक्रिया तिरस्येत,	कात्या.,	१७३
लेख्यचारेण लिखितं,	,,	१६५
लेख्यदोषास्तु ये केचित्,	बृह-कात्या.,	१२०
लेख्यधर्मो सदा श्रेष्ठो,	,,	१७३
लेख्यमालेख्यवत्केचित्,	व्यास.,-बृह.,	१६६
लेख्यस्य पृष्ठेऽभिलिखेत्,	याज्ञ.,	३३६
लेख्यस्योपरि यत्साक्ष्यं,	संवर्तः.,	७२
लेख्याभावे तु तां तत्र,	विष्णु-कात्या.,	१७८
लेख्यारूढं साक्षिमद्वा,	बृह.,	२७८
लेख्यारूढश्चेतरश्च,	कात्या.,	४४२
लेख्यालाभात्स्मृतं तावत्,	,,	१७६
लेख्ये च सति वादेषु,	,,	९३
लेख्ये देशान्तरं नीते,	नार-कात्या.,	१७५
लेख्येन भोगविद्भिर्वा,	बृह.,	१९२
लेख्येन साक्षिभिर्वापि,	,,	३३०
लेख्ये लेख्यक्रिया प्रोक्ता,	संवर्तः.,	१७२
लेशैरभ्यनुगन्तव्या,	नार.,	५४३
लेशोद्देशस्तु युक्तिस्स्यात्,	कात्या.,	९२
लोकपालास्तदादित्या,	पिता.,	२१६
लोकप्रसिद्धं स्वकृतात्,	व्यास.,	१७२
लोकवेदाङ्गधर्मज्ञाः,	बृह.,	२७
*लोकवेदवेदाङ्गवित्,	गौत.,	७८३
लोकसंव्यवहारार्थं,	मनु.,	८०७
*लोकाः प्रतिग्रहार्थं,	बौधा.,	१३७
लोकानन्त्यं दिवः प्राप्तिः,	याज्ञ.,	७४३
लोकान्तरगतो वापि,	देव.,	६४१
लोके संव्यवहारार्थं,	बृह.,	८०८
लोकेऽस्मिन् द्वाववक्तव्यौ,	नार.,	४८३
लोकेऽस्मिन् द्विविधं द्रव्यं,	,,	४२९
*लोप्त्रहस्तश्चौरः,	शङ्ख., लि.,	१९६
लोभद्वेषादिकं त्यक्त्वा,	बृह.,	३४
लोभात्सहस्रं दण्डस्तु,	मनु.,	१४१
लोभाद्भयाद्वा यो राजा,	बृह.,	५७१
लोभान्मोहाद्भयान्मैत्र्यात्,	मनु.,	१४१
लोहानामपि सर्वेषां,	नार.,	५२४
व		
वंशादिकं यस्य राजा,	बृह.,	१५९
वक्तव्यं तत्प्रियं यत्र,	कात्या.,	३५
वक्तव्यं साक्षिभिः साक्ष्यं,	,,	१३७
वक्तव्येऽर्थे न तिष्ठन्तं,	कात्या-नार.,	५१
वक्ताध्यक्षो नृपः शास्ता,	बृह.,	२७
वचनं यत्रभिद्येत,	नार.,	११४
वचनात्तत्र न स्यात्तु,	कात्या.,	४८४
वचनात्तुल्यदोषः स्यात्,	नार.,	४८४
वचनाद्दोषतो भेदात्,	नार.,	१०८
वणिक्छिल्पिप्रयोगेषु,	कात्या.,	३१
वणिक्पथं च ये कुर्युः,	बृह.,	७५९
वणिक्प्रभृतयो यत्र,	नार.,	३५८
वणिग्भिस्स्यात्कतिपयैः,	कात्या.,	३०
वणिग्विक्रीतपण्यस्तु,	बृह.,	५६
वणिग्वीथीपरिगतं,	,,	३५६
,,	मरीचि.,	३५७
वणिजः कर्षकाश्चैव,	कात्या.,	३२५
वणिजां कर्षकाणां च,	,,	३७२
वणिजो हेमकाराश्च,	पिता.,	२१७
वत्सनाभिनिभं पीतं,	कात्या,	२४१
वदेत्वादी स हीयेत,	,,	८२
वधः संग्रहणं स्तेयं,	बृह.,	४७
वधः सर्वस्वहरणं	नार.,	५५८
वधकश्चित्रकृच्छ्राङ्कः,	,,	११०
वधदण्डो भवेत्तस्य,	मत्स्यपु.,	५९४
वधबन्धभयाच्चैव,	महाभा.,	६०८
वधस्तत्र प्रवर्तेत,	कात्या.,	५८५
वधाङ्गच्छेदार्हविप्रो,	,,	८०१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

वधादृते ब्राह्मणस्य,	नार.,	५७३
वधार्हः सुवर्णशतं,	बृह.,	८०१
वधे च प्राणिनां साद्यं,	कात्या.,	१३६
वधेन गोपो मुच्येत,	नार.,	४६५
वधेन शासयेत्पापम्,	कात्या.,	७९९
वधेनापि यदा त्वेनं,	मनु.,	७८१
*वध्यः शूद्र आर्यायां,	आप.,	५९०
*वध्य घातित्वं,	विष्णु.,	८३१
वध्यवासांसि गृह्णीयुः,	मनु.,	८३२
वध्यांश्च हन्युः सततं,	,,	८३२
वनस्पतीनां सर्वेषां,	,,	५०३
वन्दिग्राहांस्तथा वाजि,	याज्ञ.,	५३०
वन्ध्यां स्त्रीजननीं निन्द्यां,	नार.,	६१६
वयः कर्म च वित्तं च,	याज्ञ.,	७७९
वरं कूपशताद्वापि,	नार.,	१२७
वरं क्रतुशतात्पुत्रः,	,,	१२७
वर्चस्थानं वह्निचयं,	बृह.,	४५३
वर्जिताः पञ्च धनिनां,	ब्रह्मपु.,	७३६
वर्णं रूपं प्रमाणं च,	मनु.,	५५५
वर्णक्रमाच्छतं द्वित्रि.,	याज्ञ.,	२८१
वर्णवाक्यक्रियायुक्तं,	नार.,	१६१
*वर्णक्रमेण चतुस्त्रि,	विष्णु.,	६९९
वर्णक्रमेण सर्वाणि,	मनु.,	५८
वर्णसंकरजातानां,	कात्या.,	२०८
वर्णसंकरदोषश्च,	नार.,	७७४
*वर्णसंकरादुत्पन्नान्,	बौधा.,	८१९
वर्णस्वराकारभेदात्,	नार.,	५४३
वर्णानामनुलोमानां,	उशना.,	६६२
वर्णानामानुलोम्येन,	कात्या.,	३९६
वर्णानामानुलोम्येन,	याज्ञ.,	४७५
वर्णान्त्यस्य सदा दोषं,	कालि.पु.	२०५
वर्णानां नियमं धर्मं,	कात्या.,	२०
वर्णानां प्रातिलोम्येन,	नार.,	३९६
वर्णानां संकरं चक्रे,	मनु.,	६४२
वर्णापेतमविज्ञातं,	,,	८२८
वर्णावरेष्वंशहानिः,	नार.,	६९७
वर्णाश्रमविलोपश्च,	बृह.,	७७५
वर्णाश्रमाणां संस्थानं,	श. लि.,	७७६
वर्णानां हि वधो यत्र,	याज्ञ.,	१४७
वर्तेत चेत्प्रकाशं तु,	कात्या.,	७६३
वर्तेत याम्यया वृत्त्या,	मनु.,	११
वर्षाणि विंशतिं भुक्ता,	व्यास.,	१८१
वर्षाणि विंशतिं यस्य,	,,	१८६
वर्षाणि विंशतिं यावत्,	कात्या.,	१७०
वर्षान्यष्टौ स भोक्तास्यात्,	,,	४५९
वर्षासु षड्यवा मात्रा,	नार.,	२४१
वर्षासु समये वह्निः,	नार.,	२०३
वल्लभाश्च न पृच्छेयुः,	कात्या.,	११३
वशाऽपुत्रासु चैवं स्यात्,	मनु.,	६८५
वसानस्त्रीन् पणान्,	याज्ञ.,	५२६
वसिष्ठः शपथं शेपे,	नार.,	२५५
*वसिष्ठकाश्यपयोः,	श. लि.,	७४०
वसिष्ठवचनप्रोक्तं,	बृह.,	२७८
वसिष्ठविहितां वृद्धिं,	मनु.,	२७९
वसिष्ठश्चापि शपथं,	,,	२५५
वसेयुरेते विज्ञाताः,	,,	८२९
,, ,,	,,	८३२
वस्त्रं पत्रमलङ्कारः,	मनु-विष्णु.,	६७८
वस्त्रकुप्यहिरण्यानां,	व्यास.,	४३६
वस्त्रधान्यहिरण्यानां,	याज्ञ.,	२८९
वस्त्रादयोऽविभाज्या,	बृह.,	६८०
वस्त्रान्नहीनः कान्तारे,	,,	१५४
*वाकोवाक्येतिहास,	गौत.,	७८३
वाक् चक्षुः पूजयति नो,	याज्ञ.,	७८
वाक्छलानुत्तरत्वेन,	बृह.,	२५९
वाक्पारुष्यादिना नीचो,	,,	४९७
वाक्पारुष्ये च भूमौ च,	कात्या.,	९३
वाक्पारुष्ये यथैवोक्ताः	,,	४९२
वाक्पारुष्यं तथैवोक्तं,	नार.,	४२

वा

वाक्प्रतिपन्नं कुटुम्बिना देयं,	विष्णु.,	३१४
वाक्याभावे तु सर्वेषां,	कात्या.,	१८
वाक्यैर्विभावयेल्लिङ्गैः,	मनु.,	७७
वाग्दण्डश्चैव धिग्दण्डो,	बृह.,	७८२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

वाग्दण्डं प्रथमं कुर्यात्, मनु., ७८१
वाग्दण्डयोश्च पारुष्ये, मनु-नार., ११७
वाग्दण्डस्ताडनं चैव, कात्या. ४९२
वाग्दैवत्यैश्च चरुभिः, मनु., १४७
वाग्धिग्दण्डं वधं चैव, बृह., ७८१
वाग्धिग्दमं परित्यागं, ,, ४२५
वाचं न वदति त्रस्तः, कालिकापु., ७९
वाचा च यत्प्रतिज्ञातं, हारी., ३७७
वाचिकी तु न सिध्येत्सा, संवर्तः, १७२
वाचिकी यदि सामर्थ्यात्, ,, १७३
वाजिवारणबालानां, कात्या., ५२९
वाणिज्यं कारयेद्वैश्यं, मनु.. ७७६
वाणिज्याद्याः सहैतैस्तु, बृह., ३५८
वातायनं प्रणालीश्च, ,, ४५३
वादकाले तु वक्तव्याः, बृह-कात्या., १२०
वादसंक्रमणं ज्ञेयो, नार., ८१
वादान्पश्येदात्मकृतान्, बृह., ४६
वादित्रतूर्यघोषैश्च, पिता., २१६
वादिना यदभिप्रेतं, कात्या., ९०
वादिनो न च दण्ड्यास्स्युः, ,, ७६
वादिभ्यामभ्यनुज्ञातं, नार., ६३
वादिसंप्रतिपत्या वा, व्यास., २५८
वादेष्ववचनीयेषु, मनु-नार., ४७६
वादो वर्णानुपूर्व्येण, बृह., ५८
*वाद्यभाण्डालङ्कार, श. लि., ८००
*वानप्रस्थधन, विष्णु., ७५४
वानप्रस्थयतिब्रह्म, याज्ञ., ७५४
वापीकूपतडाकानि, बृह., ४४०
*वापीतडागोद, श. लि., ५६६
वामहस्तेन वा स्रग्वी, उशना., ४७
वार्धक्ये च शिशूनां तु, बृह., ४४१
वासः कौशेयवर्जं, नार ५०६
वासः पश्वन्नदानानां, ,, ५५७
वासनस्थमनाख्याय, याज्ञ.. १८७, ३३८
वासांसि मृतचैलानि, मनु., ८३२
वाहयन्साहसं पूर्वं, मनु., ५००
*विंशं पौनर्भवाय, हारी., ७११
*विंशतिभागो ज्येष्ठस्य, गौत., ६५६
विंशत्यब्दे दशाहं तु, कात्या., ६५
विंशात्संवत्सराद्देयम्, ,, ३११
विकर्मक्रियया नित्यं, मनु., ५२७
विकर्मस्थान् शौण्डिकांश्च, मनु., ५२७
विकारो वाऽन्यथा गात्रे, कालिकापु., ७९
विकृष्यमाणे क्षेत्रे तु, नार., ४५९
विक्रयं चैव दानं च, कात्या., ३७४
विक्रयं वा क्रिया तत्र, बृह., ७७२
विक्रयादानसंबन्धे, कात्या., ९३
विक्रयाद्यो धनं किंचित्, मनु., ३५२
विक्रयावक्रयाधान, याज्ञ., ५२६
विक्रये चैव दाने च, कात्या., २७६
,, ,, ६८४
विक्रियाद्बान्धवः स्नेहात्, नार., ११८
विक्रीणतां च विहितो, याज्ञ., ५१६
विक्रीणानस्तदन्यत्र, नार., ४३३
विक्रीणीते परस्य स्वं, मनु., ३५१
विक्रीणीते स्वतन्त्रः सन्, नार., ३८८
विक्रीतमपि विक्रेयं, याज्ञ., ४३३
विक्रीयते दमस्तत्र, ,, ४३२
विक्रीयतेऽसमक्षं यत्, नार., ३५०
विक्रीय पण्यं मूल्येन, ,, ४२९
विक्रीय वस्त्राभरणं, बृह., ६८१
विक्रीयासंप्रदानं च, नार., ४२
विक्रीयासंप्रदानं तत्, नार., ४२९
विक्रेता ब्राह्मणस्त्वेषां, ,, ११०
विक्रेता वात्मनः शास्त्रे, ,, ३८८
विक्रेतुः प्रतिदेयं तत्, ,, ४३५
,, ,, बृह., ४३७
विक्रेतुरेव सोऽनर्थो, नार., ४३१
विक्रेता दर्शितो यत्र, बृह., ३५१
विक्रोशन्त्यो यस्य राष्ट्र, मनु., ५११
विक्रोशमानां यो भक्तां, कात्या., ३९९
विग्रहाज्जायते नृणां, बृह., ८५
विग्रहे विजये लाभे, कात्या., ७६८
विघुष्य तु हृतं चौरैः, मनु-नार, ४१५

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

विचारयति येनासौ, व्यास., २५
विचार्य कार्यं न्याय्यं चेत्, कात्या., ५१
विचार्य तत्कृतं राजा, बृह-कात्या., २६८
विचार्य तस्य वा वृत्तं, मनु., ३४६
विचार्य धर्मनिपुणैः, नार., २०३
विचार्य श्रेणिभिः, कार्यं, बृह., ३०
विचार्य सर्वं पण्यानां, मनु., ५१६
विचित्रैश्चारयेच्चारैः नार., ५४६
विच्छिन्नापि तु सा ज्ञेया, कात्या., १७९
विज्ञाप्य नृपतिं सभ्यः, ,, ३४
विज्ञानमुच्यते शिल्पं, बृह., ३८३
*विज्ञायते ह्येकेन, वसि., ७३२
विज्ञेयोऽसाधुसंसर्गात्, बृह., ५७५
विट्शूद्रयोस्त्वेवमेव, मनु., ४८२
विण्मूत्रशङ्का यस्य स्यात्, कात्या., ३२५
विण्मूत्रोदकचक्रं च, ,, ४५४
विण्मूत्रोन्मार्जनं चैव, ,, ३८७
वितत्येह यशो लोके, बृह., १७
वितथेन ब्रुवन् दर्पात्, मनु., ४८१
विदित्वैतान् न्यायरसान्, बृह., १०
*विदेहायां, पैठीन., ८१९
विद्यते तत्र तेषां तु, ब्रह्मपु., ७३६
विद्यमाने तु संरक्षेत्, कात्या., ६८५
विद्यमानेऽपि रोगार्ते, ,, ३११
विद्यमानेऽपि लिखिते, नार., १८५
विद्यया क्रयबन्धेन, बृह., १७७
विद्याकर्मयुतस्तेषां, ,, ६६४
विद्यात्रयी समाख्याता, ,, ३८३
विद्याधनं तुं तत्प्राहुः, कात्या, ६७७
,, ,, ,,
विद्याधनं तु तद्विद्यात्, ,, ,,
विद्यापणकृतं चैव, ,, ,,
विद्याप्रतिज्ञया लब्धं, ,, ,,
विद्याप्राप्तं शौर्यधनं, व्यास., ६७५
विद्याविज्ञानकर्मार्थं, बृह., ३८२
विद्याविज्ञानशौर्यार्थं, ,, ६६४
विद्याशौर्यादिनावाप्तं, ,, ६५२

विद्वानशेषमादद्यात्, याज्ञ., ७९२
विद्वेषिणो व्यसनिनो, बृह., ४२०
*विधनस्य स्त्रीग्राही, विष्णु., ३१९
विधाय प्रोषिते वृत्तिं, मनु., ६३१
विधाय वृत्तिं भार्यायाः, मनु., ६११
विधिः पञ्चविधस्तूक्तः, नार., ४९६
विधिदत्तं विषं येन, बृह., २४४
विधिदत्तस्य दिव्यस्य, ,, २१२
विधिरेव सवर्णानां, देव., ६६३
विनयः कल्पनीयः स्यात्, बृह., ५८१
विनयोऽभिहितः शास्त्रे, ,, ४७५
विनष्टे मूलहानिः स्यात्, नार., २९४
विनाधारणकाद्वापि, याज्ञ., ३००
वि नानार्थेऽव सन्देहे, कात्या., ४०
विनापि मुद्रया लेख्यं, ,, १७१
विनापि शीर्षकान् कुर्यात्, याज्ञ., २१०
विनापि साक्षिभिर्लेख्यं, ,, १६१
विनाशयन् हरन् दण्ड्यः, बृह., ५५७
विनियोगात्मरक्षासु, नार., ६०३
विनियोगात्मरक्षासु, नार., ६०३
विनिर्गच्छंस्तु तत्सर्वं, ,, ४११
विनिश्चिते पूर्वपक्षे, बृह., ६४
विनिह्नुते यथाभूतं, ,, १००
विनीतवेषाभरणः, मनु., ७
विनीतवेषो नृपतिः, कात्या., ९
विनेयः स भवेद्राज्ञा, नार., ८२
विनेयः प्रथमेनैव, ,, ४४७
विनेयौ सुभृशं राज्ञा, ,, ६४०
विन्देतपतिव्रता नारी, बृह., ७४६
विन्यसेत्त पदं कर्ता, पिता., २२६
विपरीतं नयन्तस्तु, मनु., ४४६
विपरीतमधर्म्यं स्यात्, बृह., ७०
*विपरीता ब्राह्मण्यां, हारी., ८१८
*विपर्यये ब्राह्मण्यां, श. लि., ८१५
*विपर्यये, बौधा., ८२०
विपर्यये तुल्यदोषः, नार., ३५६
विप्रः पञ्चाशतं दण्ड्यः, मनु., ४७८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

विप्रक्षत्रियवैश्याश्च, बृह., ८११
विप्रतिपत्तौ विवादे च, कालिकापु., २१०
विप्रत्यये परीक्ष्यं तत्, नार., १६७
विप्रत्वेन तु शूद्रस्य, याज्ञ., ५६५
,, ,, ४८९
विप्रपीडाकरं छेद्यं, याज्ञ., ४९०
विप्रे शतार्धं दण्डस्तु, बृह., ४७९
विप्रस्य त्रिषु वर्णेषु, मनु., ८१३
विप्रस्योद्धारकं देयं, ,, ६९७
विप्राः प्राहुस्तथा चैव, ,, ७३८
विप्रान्निषादः शूद्रायां, देव., ८१२
विप्रान्मूर्धावसिक्तो हि, याज्ञ., ८१३
विप्रेण क्षत्रियाजातो, बृह., ७०१
विप्रो धर्मद्रुमस्यादिः, ,, १०
विप्लुतौ शूद्रवद्दण्ड्यौ, मनु., ५९१
विब्रुवंश्च भवेदेवं, कात्या., ८२
विभक्तजस्य तत्सर्वं, बृह., ७०५
विभक्ताः सह जीवन्तो, मनु., ७५४
*विभक्तादायादानपि, बौधा., ७५१
विभक्तानवगच्छेयुः, नार., ७५८
विभक्तानां पृथग्ज्ञेयाः, नार., ७५८
विभक्ता भ्रातरः कुर्युः, नार., ३०३, ७५८
विभक्ता भ्रातरो ये च, बृह., ७५५
विभक्ताऽविभक्ता वा, ,, ३७६
विभक्ता ह्यविभक्ता वा, नार., ३०९
,, बृह., ७६०
विभक्तेनैव यत्प्राप्तं, कात्या., ६९५
विभक्तेषु सुतो जातः, याज्ञ., ७०६
विभक्तो यः पुनः पित्रा, बृह., ७५७
*विभजिष्यमाणम्, हारी., ७११
विभजेरन् धनं तस्य, श. ७५६
विभजेरन् सुताः पित्रोः, याज्ञ., ६६२
*विभज्यमाने दायार्थे, श. लि., ६७१
विभज्यमानो गवां समूहे, हारी., ६५७
विभज्य सह वा कुर्युः कात्या., ६१२
विभागं चेत् पिता कुर्यात्, याज्ञ., ६५४
विभागकाले तत्तस्य, व्यास., ६७५
विभागकाले दातव्यं, कात्या., ६७२
विभागदाने विपणे, बृह., १००
विभागधर्मसंदेहे, नार., ७५८
विभागनिह्नवे ज्ञाति, याज्ञ., ७५८
विभागपत्रं कुर्वन्ति, बृह., १५४
विभागभावना ज्ञेया, याज्ञ., ७५८
विभागे सति धर्मोऽपि, नार., ७५८
विभागोऽर्थस्य पित्र्यस्य, ,, ६४८
विभावकं तत्र दिव्यं, बृह., ३४७
विभावयेत् प्रतिज्ञातं, ,, ९०
विभावितैकदेशेन, नार., २६५
विभाव्य दापयेन्न्यासं, बृह., ३४६
विभाव्य वादिनातत्र, कात्या., ३०५
विभाव्यो वादिना यादृक्, ,, १०६
विभिन्नैर्नैककार्यं च, ,, १३७
विमोक्तस्तु यतस्तस्मात्, ,, ३१३
विरुद्धं नियतं प्राहुः, ,, २६१
विरुद्धं न्यायतो यत्तु, ,, २६२
विरुद्धश्चाविरुद्धश्च, बृह-यम., ५०
विरुद्धा वर्जिताः स्युः, कात्या., ११३
विरूपं रूपवन्तं वा, मनु., ६०४
विलिखत्यवनिं पद्भ्यां, नार., १४०
विवशः शतमाजातीः, मनु., १२५
विवादं संप्रवक्ष्यामि, ,, ४१३
विवादकारणान्यस्य, बृह., २७७
विवादयेत् सद्य एव, याज्ञ., ९६
विवादाद्द्विगुणं दण्डं., ,, १४२
विवादानुमतं पृष्ट्वा, व्यास., २५
विवादिनो नरांश्चान्यान्, बृह., ७८०
विवादे पृच्छति प्रश्नं, ,, २७
विवादे साक्षिणस्तत्र, नार., ८८
विवादोऽष्टादशोपेतः, बृह., ७७१
विवास्यो वा भवेद्राष्ट्रात्, मनु., ७८५
विवाहकाले यत्स्त्रीभ्यो, कात्या., ६९४
विवाहात्परतो यत्तु, कात्या., ६९४
विवाहादिविधिः स्त्रीणां, नार., ६०१
विवाह्यश्रोत्रिमिर्युक्तं, बृह., १८९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

विविक्ते ताडितो यस्तु,	बृह.,	४९५
विविधस्यास्य लेख्यस्य,	बृह.,	१६६
विविधान्नरकान्याति,	हारी.,	३७७
विवीतनगराभ्याशे,	बृह.,	३६९
विवीतभर्तुस्तु पथि,	याज्ञ.,	५५२
विवीते स्वामिना देयं,	कात्या.,	५५३
विवृध्यर्थं स्ववंशस्य,	मनु.,	७२६
विंशस्तथार्धपञ्चाशत्,	बृह.,	४७९
विशालामुच्छ्रितां शुद्धां,	पिता.,	२१६
विशीलः कामवृत्तो,	मनु.,	६२७
विशुद्धं तमिति ज्ञात्वा,	विष्णु,	२४४
विशुद्धिर्दण्डभाक्त्वं च,	नार.,	४९६
विशेषश्चापि पुत्राणां,	देव.,	७१५
विशेषतः स्थावराणां,	नार.,	१८५
विशेषतो गृहक्षेत्र,	नार.,	२७३
विशेषतोऽप्रसूतायाः,	,,	६४२
विशेषलिखितं ज्याय,	कात्या.,	३०२
विशेषश्चेन्न दृश्येत,	नार.,	४९७
विशोधिते क्रये राज्ञा,	कात्या.,	३५४
विश्रम्भहेतू द्वावत्र,	नार.,	२७८
विश्वस्तवञ्चकाश्चैव,	बृह,	३९
,,	,,	५२१
विश्वासं प्रथमं कृत्वा,	,,	४२०
विषं वेगक्रमापेतं,	विष्णु.,	२४४
विषं सहस्रेऽपहृते,	बृह.,	१९९
विषत्वं ब्रह्मणः पुत्रः,	नार.,	२४३
,, ,,	याज्ञ.,	,,
विषत्वं ब्रह्मणा सृष्टः,	पिता.	२४२
विषत्वाद्विषमत्वाच्च,	विष्णु.,	२४२
विषमस्थाश्च ते सर्वे,	कात्या.,	५३
विषमस्थाश्च नासेध्याः,	बृह.,	५४, ५५
,,	नार.,	५५
विषमान्नृपतिः कुर्यात्,	कात्या.,	४५२
विषमे भूप्रदेशे च,	पिता.,	२३४
विषमेषु च सज्जन्त्यः,	मनु.,	६०१
विषवर्जं ब्राह्मणस्य,	नार.,	२०४
विषवेगक्रमातीतः,	,,	२४३
विषाग्निदां स्त्रियं चैव,	याज्ञ.,	५६७
विषोद्बन्धनशस्त्रेण,	बृह,	८०५
विसंवदेद्दिव्यमपि,	व्यास.,	१०६
विसंवदेन्नरो लोभात्,	मनु,	४२४
विसंवादोऽथ शीलस्य,	कात्या.,	३०९
विसर्जनं हि तत्तस्य,	मनु.,	३८९
विस्फोटाद्यैस्तथा दोषैः,	कालिकापु.,	२५२
विस्रम्भैः सर्वशङ्कासु,	पिता.,	२०९
विस्रब्धं ब्राह्मणः शूद्रात्,	मनु.,	३९३
विहङ्गमहिषीणां च,	,,	७३९
विहाय करणं पूर्वं,	बृह.,	७७१
विहाय चरिताचारं,	,,	२६२
विहायोपान दुष्णीषं,	,,	१३६
विहिताकरणान्नित्यं,	,,	२१
वृक्षपर्वतमारूढा,	कात्या.,	७३
वृत्तदेशकुलानां च,	,,	४७२
*वृत्तस्थस्य,	,,	८०२
वृत्तस्वाध्यायवांस्तेयी,	बृह.,	५४०
*वृत्तिमूलो,	श. लि.,	८००
वृत्तिराभरणं शुल्कं,	देव.,	६९३
वृत्ते वादे पुनर्न्यायः,	बृह.,	५९
वृथा तदन्तरं ते स्यात्,	नार.,	१३५
वृथा दानाद्विकपणा,	,,	२९०
वृद्धा वा यदि वाऽवृद्धाः,	कात्या.,	४४८
वृद्धिं दद्युः सर्वे वर्णाः,	विष्णु.,	२८७
वृद्धिः सा कारिता नाम,	नार.,	२८३
वृद्धिरष्टगुणा ह्येषा,	कात्या.,	२९०
वुद्धिस्तु योक्ता धान्यानां,	नार.,	२८७
वृद्धिश्चतुर्विधा प्रोक्ता,	बृह.,	२८२
वृद्धे जनपदे राज्ञी,	नार.,	४६०
*वृद्धे विपरीत,	श. लि.,	६६१
वृद्धेरपि पुनर्वृद्धिः,	नार.,	२८३
वृषक्षुद्रपशूनां च,	याज्ञ;	५६१
वृषलं तं विदुर्देवाः,	मनु.,	३७
वृषलं सेवते या तु,	यम.,	५९२
वृषलत्वं गता लोके,	मनु,	८२८
वृषो हि भगवान् धर्मः,	मनु.,	३७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*वेणानां लङ्घन, श. लि., ८३०
वेणुकाण्डमयांश्चैव, कात्या., २३४
वेणुवैणवभाण्डानां मनु., ५३५
,, नार., ५३६
वेतनस्यानपाकर्म, नार., ४२, ४००
,, बृह., ३८२
वेतनस्यैव चादानं, मनु., ४३
वेदविद्याविदो विप्रान्, बृह., ४१९
वेदादिमिरिदं प्रोक्तं, नार., २२८
वेलां प्रदेशं विषयं, कात्या., ६०
वेश्याः प्रधाना यास्तत्र, नार., ४१०
वेश्यागामी द्विजो दण्ड्यो, मत्स्यपु., ६००
वैकृतं यस्य दृश्येत, पिता., २४७
वैगुण्याज्जन्मत पूर्वैः, मनु., ८२४
*वैदेहकवन्दि, पैठीन., ८१९
वैदेहकादन्ध्रमेदौ, मनु.विष्णु., ८२२
वैदेहकादम्बष्ठायां बौधा., ८१९
*वैदेहकानां पत्र, शङ्खलि., ८३०
वैदेहकानां स्त्रीकार्यं, मनु , ८२९
*वैदेहकायाम्, शङ्खलि., ८१९
वैदेहकायामम्बष्ठात्, देव., ८२०
वैदेहकेन त्वम्बष्ठयां, देव., ८२०
वैदेहकेन त्वम्बष्ठ्यां, मनु.-विष्णु., ८२०
वैद्यो वैद्याय नाकामो, नार., ६७५
वैरूप्यं मरणं वापि, याज्ञ., ६१०
वैवाहिकं तु तद्विद्यात्, कात्या., ६७८
वैवाहिके क्रमायाते, बृह., ३७५
वैशेष्यात्प्रकृति श्रेष्ठयात्, मनु., ८११
वैश्यं पञ्चाशतं कुर्यात्, ,, ५९१
वैश्यं वा धर्मशास्त्रज्ञं, कात्या., २८
वैश्यं वा क्षत्रियं वापि, यम., ५९३
वैश्यः सर्वस्वदण्ड्यः स्तात्, मनु., ५९१
वैश्यमक्षारयन् शूद्रो, बृह., ४७९
*वैश्यवर्जमष्टधा, विष्णु., ६९९
वैश्यवृत्त्यर्पितं चैव, कात्या., ३३९
वैश्यशूद्रो प्रयत्नेन, मनु., ७७६
*वैश्यश्चतुर्थमंशं, विष्णु., ७९२
वैश्यश्चेत् क्षत्रियां गुप्तां, मनु., ५८८
वैश्यस्य च जलं देयं, कालिकापु., २०५
वैश्यस्तु क्षत्रियाक्रोशे, बृह., ४७९
वैश्यस्य वर्णे चैकस्मिन्, मनु., ८१३
वैश्यस्य वार्धपञ्चाशत्. ,, ४७८
*वैश्यस्य वैश्यः, विष्णु., ७००
वैश्यस्य सलिलं देयं, नार., २०४
वैश्यस्य चैतद्द्विगुणं, बृह., ४७९
वैश्याच्छूद्रस्य कन्यायां, देव., ८१२
*वैश्याच्छूद्रायां, बौधा., ८१४
वैश्याजोऽध्यर्धमेवांशं, ,, ६९७
*वैश्यात्क्षत्रियायाम्, बौधा., ८१८
वैश्यात्तु करणः शूद्रयां, याज्ञ., ८१४
वैश्यात्तु जायते व्रात्यात्, मनु., ८२६
वैश्यापुत्रास्तु भागांस्त्रीन्, महाभा., ६९८
वैश्यापुत्रस्तथाम्बष्ठ, नार., ८१६
वैश्यापुत्रात्तथाम्बष्ठ, नार., ८१६
वैश्यापुत्रेण कर्तव्याः, महाभा., ६३८
वैश्यापुत्रेण हर्तव्याः, महाभा., ६९८
वैश्यापुत्रो हरेद्द्व्यंशं, मनुः, ६९७
वैश्या प्रसूता चत्वारि, नार., ६४२
*वैश्यायाम्, उश., ८१४
,, पैठी., ८१९
,, वसि., ८१७
,, वसिष्ठ, ८१७
वैश्यायां क्षत्रियाज्जातः, देव., ८१२
वैश्यायां क्षत्रियायां च, देव., ८१७
वैश्यायां ब्राह्मणाज्जातः, देव., ८१२
*वैश्यायां मागधः, पैठीः, ८१८
*वैश्यायां शूद्रः, हारीत., ८१८
*वैश्यायामम्बष्ठ, उश., ८१४
*वैश्यायामायोगवः:, पैठीन., ८१९
,, शङ्खलि., ८१५
वैश्यायामेव शूद्रेण, यम., ८१८
वैश्याशूद्रयोस्तु राजन्यात्, याज्ञ., ८१४
*वैश्येन, पैठी., ८१९
वैश्येन ब्राह्मण्याम्, वसि., ८१७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*वैश्येन शूद्रायां, श. लि. ८१४
*वैश्योऽर्धशतं द्वे वा, मनु-नार., ४७८
वोढव्यं तद्धवेत्तेन, नार., ५४५
वोढुः स गर्भो भवति, मनु., ७३०
वोढुमर्हति गोपस्तां, नार., ४१६
व्यक्तं हि नरके घोरे, रामा., १७
व्यङ्गैक श्रोत्रियाचार, नार., १०९
व्यत्यये कर्मणां साम्यं, याज्ञ., ८२५
व्यत्यास परिहासाच्च, कात्या., ३७९
व्यपैति गौरवं यत्र, कात्या., ६७
व्यभिचारं सदार्थेषु, बृह-कात्या., २१२
व्यभिचाररता या च, कात्या., ६८७
व्यभिचारात्तु भर्तुः स्त्री, मनु., ६३०
व्यभिचारादृतौ शुद्धिः, याज्ञ., ६१८
व्यभिचारे स्त्रियो मौण्ड्यं, नार., ६१९
व्ययं दद्यात्कर्म कुर्यात्, बृह., ३५९
व्यवहारः कृतोऽप्येषु, नार., २७०
व्यवहारः स विज्ञेयो, बृह., २६१
व्यवहारधुरं वोढुं, नार., २७
व्यवहारश्चरित्रेण, कात्या., २६२
व्यवहारान् दिदृक्षुस्तु, मनु., ७
व्यवहारान् नृपः पश्येत्, याज्ञ., ८
व्यवहारान् स्वयं दृष्ट्वा, व्यास., २६६
व्यवहारान् स्वयं पश्येत्, याज्ञ., ७९६
व्यवहाराभिशस्तोऽयं, नार., २२१
,, विष्णु., २२०, २२९, २३७, २४३
व्यवहारेषु विज्ञेयो, नार., ३७३
व्यवहारो मिथस्तेषां, मनु., ८३२
व्यवहारो द्वि बलवान्, नारद., १४
व्यवाये तीर्थगमने, वसि., ६१७
व्यसनं जायते घोरः, याज्ञ., २४८
व्यसनाभिप्लुते पुत्रे, कात्या., ३२१
व्याख्यागम्यमसारं च, ,, ७१
व्याख्यातस्त्वधुना सम्यक्, बृह., ७७१
व्याघातेषु नृपाज्ञायाः, कात्या., ११७
व्याघ्रादिभिर्हतो वापि, नार., ४५८
*व्याधता पुल्कसानाम्, विष्णु., ८३१
व्याधान् शाकुनिकान् गोपान्, मनु., ४४४
व्याधितं व्यसनस्थं च, कात्या., ६८६
व्यथिता सम्भ्रमा व्यग्रा, बृह., ४०८
व्याधितोन्मत्तवृद्धानां, कात्या., ३११
व्याधिना प्रेतकाले तु, ,, ६८७
व्यापादने तु तत्कारी, ,, ५७१
व्यापादो विषशस्त्राद्यैः, नार., ५५७
व्याप्नोति पादशो यस्मात्, नार., ४१
व्यायच्छेच्छक्तितः क्रोशेत्, बृह., ४१५
व्यालग्राहानुञ्छवृत्तीन्, मनु., ४४४
व्यालग्राहान् शाकुनिकान्, मनु., ४४४
व्यालग्राही यथा व्यालं, अङ्गी., ६३३
व्यालग्राही यथा सर्पं, व्यास., ६३४
व्यासिद्धं राजयोग्यं च यत्, याज्ञ., ५१६
व्रतहीना असंस्काराः, देव., ८२७
व्रतोपवासनिरताः, बृह., ६३६
व्रात्यया सह संवासे, मनु., ५८९
व्रात्यात्तु जायते विप्रात्, मनु., ८२६
व्रीहीनतिप्रयत्नेन, नार., २३२

श

शंशर्भी तदभावे तु, नार., २१४
शक्तं कर्मण्यदुष्टं च, मनु., ३६८
शक्तस्य सन्निधावर्थो, कात्या., १७०
शक्ताश्च य उपेक्षन्ते, नार., ५४९
शक्तितश्चानुमान्यैनं, नार., ३८५
शक्तितो नाभिधावन्तो, मनु., ५५०
शक्तिभक्त्यनुरूपा स्यात्, बृह., ३८६
शक्तो ह्यमोक्षयन् स्वामी, याज्ञ., ४९५
शक्त्यपेक्ष्यं ऋणं दाप्यः, नार., ३२७
शङ्का त्वसज्जनैकार्थ्यात्, ,, ५४३
शङ्काभियोगस्तथ्यं वै, बृह., ५९
शङ्काविश्वाससंधाने, कात्या., २०९
शङ्का सतां तु संसर्गात्, नार., ४१
शतं ब्राह्मणमाक्रुश्य, मनु-नार., ४७८
शतमश्वानृते हन्ति, बौधा., १२९
,, मनु-नार., १३३
शतमष्टपलं ज्ञेयं, नार., ५२४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

शतानि पञ्च च परो,	नार.,	८०६
शतानि पञ्च दण्ड्यः स्यात्,	मनु.,	४५६
,, ,,	,,	५८८
,, ,,	,,	५८९
शते दशपलावृद्धिः,	याज्ञ.,	५२५
शते विषं तु पादोने,	कात्या.,	२०२
शते हृतेऽपह्नुते च,	बृह.,	१९९
शत्रुश्रोत्रियराज्ञां तु,	कात्या.,	१९१
शत्यस्ततोऽधिकः पाद,	याज्ञ.,	४७७
शनकैस्तु क्रियालोपात्,	मनु.,	८२८
शनै र्भेत्स्यन्ति चाक्रम्य,	नार.,	१३४
शपथान्वा प्रयुञ्जीयात,	बृह.,	१९३
शपथार्थौ हिरण्याग्नी,	,,	२७
शपथा ह्यपि देवानां,	नार.,	२५५
*शपथेनैके सत्यकर्म,	गौत.,	१३०
शपथैः शापिताः स्वैः स्वैः,	बृह.,	४४५
शपथैः स विशोद्धव्यः,	,,	५७७
शपथैः स विशोद्धयः स्यात्,	,,	३६०
शपन्तं दापयेद्राजा,	याज्ञ.,	४७६
शब्दाभिधानतत्त्वज्ञो,	बृह.,	२९
शम्यापातास्त्रयो वापि,	मनु.,	४६२
शय्यासनमलङ्कारं,	,,	६०४
शय्यासने विविक्ते तु,	व्यास.,	५७९
शरः प्रक्षेपणस्थानात्,	पिता-नार.,	२३८
शरकुञ्जकवल्मीका,	व्यास,	४४९
शरद्ग्रीष्मवसन्तेषु,	नार.,	२४०
शरद्ग्रीष्मे तु सलिलं,	पिता.,	२०३
शरांस्तानायसैरग्रैः,	कात्या.,	२९४
शराणां पतनं ग्राह्यं,	पिता.,	२३५
शरान् कुब्जगुल्मांश्च,	मनु.,	४४०
शरान् संपूजयद्भक्त्या,	पिता.,	२३४
शरीरार्धं स्मृता जात्या,	बृह.,	७४६
शरीरार्धं स्मृता नारी,	,,	६३५
शरीरेण समं नाशं,	मनु.,	३७
शल्यं नास्य निकृन्तन्ति,	मनु-नार.,	३६
*शस्त्र पाणिर्घातको,	श. लि.,	१९५
*शस्त्राणि चायुधो,	,,	८००
शस्त्रावपाते गर्भस्य,	याज्ञ.,	५७१
शस्त्रोद्यतायास्तु तथा,	बृह.,	५६
शाकानामर्द्रमूलानां,	नार,	५३६
शारङ्गी मन्दपालेन,	मनु.,	६०९
शारीरं धनसंयुक्तं,	,,	७८४
,,	यम.,	७८२
शारीरश्चार्थदण्डश्च,	नार.,	७९८
शारीरस्त्वनवरोधादिः,	,,	७९४
शारीरो द्विविधः प्रोक्तो,	,,	७९८
शार्ङ्गं हैमवतं शस्तं,	,,	२४१
शालीनत्वाद्भयार्तो वा,	बृह.,	६४
शाल्मलीसालतालांश्च,	मनु.,	४३९
शाल्मले फलके श्लक्ष्णे,	,,	५२६
शास्त्रं केवलमाश्रित्य,	बृह.,	२६१
शास्त्रदृष्टेन मार्गेण,	कात्या.,	१०
शास्त्रवत्यत्नतो रक्ष्या,	,,	२३
,,	बृह.,	२२
शास्त्रविद्भिर्यथा प्रोक्तं,	नार.,	२४५
शास्त्रशौर्यार्थरहितः,	बृह.,	६६६
शास्त्रसभ्यविरोधेन,	,,	२६०
*शास्त्रैरधिगतानां,	आप.,	७७७
शास्त्रोदितेन विधिना,	बृह.,	३४
,,	,,	१९८
शास्त्रोद्वाहोद्यतो रोगी,	बृह.,	५४
शास्यो भवेत्तदा दण्ड्यो,	कात्या.,	५४
शिक्यद्वयं समासज्य,	पिता.,	२१७
शिक्यद्वयं समासाद्य,	नार.,	२१६
शिक्यच्छेदे तुलाभङ्गे,	कात्या.,	२२३
शिक्षकाभिज्ञकुशला,	,,	३७१
शिक्षयन्तमदुष्टं च,	नार.,	३८४
शिक्षितोऽपि कृतं कालं,	,,	३८४
शिखावृद्धिं कायिकां च,	बृह.,	२८५
शिखेव वर्धते नित्यं,	,,	२८५
शिफाविदलरज्ज्वाद्यैः,	मनु.,	८०२
शिरसो मुण्डनं तस्याः,	यम.,	५९३
शिरसो मुण्डनं दण्डं,	,,	७८६
शिरसो मुण्डनं दण्डः,	नार.,	५७९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

शिरस्थायि विहीनानि, पिता., २१०
शिरस्थोऽपि विहीनानि, पिता., २१०
शिरोहीनं भवेद्दिव्यं, कालिकापु., २११
शिरोभिस्ते गृहीत्वोर्वीं, मनु., ४४५
शिरोमात्रं तु दृश्येत, कात्या., २३९
शिरोरुग्भुजभङ्गश्च, ,, २४८
*शिल्पिनः कारवः, श. लि., ८०७
शिल्पिनश्चापि तत्काले, नार., ५४
शिल्पिषूपनिधौ न्यासे, ,, ३४७
शिल्पिष्वपि हि धर्मोऽयं, कात्या., ६७७
शिल्पोपचारयुक्ताश्च, मनु., ५०८
शिल्पोपजीविनो ये तु, कात्या., ८१०
शिश्नस्योत्कर्तनं तत्र, नार., ५८७
*शिष्यशिष्टिरवधेन, गौत., ४९५
शिष्यादार्त्विज्यतः प्रश्नात्, कात्या., ६७७
शिष्यान्तेवासिभृतकाः, नार., ३८३
शिष्येन बन्धुना वापि, मनु., ११७
शीलाध्ययनसंपन्नः, कात्या., ३९६
शुक्तिशृङ्गाकृतिर्भङ्गे, ,, २४१
*शुक्रशोणितसंभवः, वसि., ३७५
शुचयो वेदधर्मज्ञा, बृह., ४२०
शुचिक्रियश्च धर्मज्ञः, व्यास., १०३
शुचिना सत्यसन्धेन, मनु., ७९४
शुच्याचारा भर्तृमना, हारी., ६२८
शुद्धनिष्ठीवनाच्छुद्धो, कात्या., २५१
शुद्धश्चेदतिकारुण्यात्, कालिकापु., २३८
शुद्धश्चेद्गमयोर्ध्वं च, ,, २२१
शुद्धश्चेद्गमयोर्ध्वं मां, याज्ञ., २१८
शुद्धर्णशङ्कया तत्तु, बृह., १७४
शुद्धार्थवाक्याद्यश्शुद्धः, कात्या., १३८
शुद्धिश्च तेषां धर्मात्, नार., ३४
शुद्धेषु व्यवहारेषु, ,, ३४
शुद्धेस्तु संशये चैव, कात्या., २२३
शुद्धेस्त्वं कारणं प्रोक्तं, पिता., २३७
शुद्धो भवति धर्मेण, पिता-बृह., २५२
शुभकर्मकरा ह्येते, नार., ३८६
शुल्कं गृहीत्वा पण्यस्त्री, ,, ४०८
शुल्कं च त्रिगुणं दद्यात्, मनु., ५९७
शुल्कं दद्यात्सेवमानः, ,, ५९५
शुल्कं सोऽष्टगुणं दाप्यो, नार., ४०९
*शुल्कगुलमाधिकृतो, श. लि., ११४
शुल्कस्थानं परिहरन्, मनु., ५१४
शुल्कस्थानं वणिक् प्राप्तः, नार., ५१४
शुल्कस्थानादपाक्रामन्, विष्णु., ५१५
शुल्कस्थानेषु कुशलाः, मनु., ५१८
शुश्रूषकः पञ्चविधः, नार., ३८२
*शूद्रं कटाग्निना दहेत्, [illegible], ५९०
शूद्रं तु कारयेद्दास्यं, मनु., ३९८
शूद्रं तु घातयेद्राजा, यम., ५९०
शूद्रं तु तण्डुला देया, पिता., २५०
शूद्रप्रव्रजितानां च, याज्ञ., ५६१
शूद्रविट्क्षत्रजातीनां, बृह., ३६२
शूद्रविट्क्षत्रविप्राणां, मनु., १४६
*शूद्रश्चेद्ब्राह्मणीमभिगच्छेत्, वसि., ५९२
शूद्रस्तथान्त्य एव स्यात्, याज्ञ., ५८९
*शूद्रस्त्ववर्त्तं, विष्णु., ७९३
शूद्रस्य तु सवर्णैव, मनु., ७००
*शूद्रस्य शूद्र, विष्णु., ७००
*शूद्रस्येव वापि शय्यासन, आप., ४९२
शूद्राक्रोशे क्षत्रियस्य, बृह., ४७९
शूद्राज्जातो निषायां तु, मनु-विष्णु., ८२०
शूद्राज्जायेत चण्डालो, यम., ८१८
शूद्राणां तु सधर्माणः, मनु., ८२४
शूद्राणां दासवृत्तीनां, ब्रह्मपु., ७३६
शूद्रादायोगवक्षत्तृ, देव., ८१७
*शूद्राद्वैश्यायां, बौधा., ८१८
*शूद्रान्निषायां, ,, ८१९
शूद्रा पारशवं सूते, नार., ८१६
*शूद्रापुत्त्र, गौत., ७०४
*शूद्रापुत्र एव, वसि., ७३४
शूद्रापुत्रवत्प्रतिलोमासु, गौत., ६६९
शूद्रापुत्रस्त्वेकं, विष्णु., ६९९
शूद्रापुत्रस्त्वेकं, ,, ,,
शूद्रापुत्राः स्वयं दत्ताः, हारी., ७१८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*शूद्रापुत्रोऽप्यनप,	गौत.,	७०४
शूद्रायां करणो वैश्याम्,	याज्ञ.,	८१३
शूद्रायां क्षत्रियविशोः,	मनु.,	५८८
शूद्रायां क्षत्रियाज्जातं,	देव.,	८१२
शूद्रायां क्षत्रियात्तद्वत्,	नार.,	८१६
*शूद्रायां निषादेन,	श. लि.,	८१९
*शूद्रायां पारशवः,	उशना.,	८१४
शूद्रायां ब्राह्मणाज्जातः,	मनु.,	८२५
*शूद्रायामुग्रः,	बौधा.,	८१४
शूद्राश्च सन्तः शूद्राणां,	मनु-कात्या.,	१०७
शूद्रेण जायते चोग्रः,	यम.,	८१८
शूद्रेण ब्राह्मण्यां	श. लि.,	८१५
,, ,,	वसि.,	८१७
शूद्रेणोत्तमासु,	पैठीन.,	८१९
शूद्रो गुप्तमगुप्तं वा,	मनु.,	५९०
शूद्रो दासः पारशवो,	ब्रह्मपु.,	७३६
*शूद्रो द्विजातीनभिसंधाय,	गौत.,	४८०
शूद्रो ब्राह्मण्यमभ्येति,	मनु.,	८२५
शूद्र्यां द्विजातिभिर्जातो,	बृह.,	७०२
शून्यानि चाप्यगाराणि,	मनु.,	५४५
शूरोऽशांस्त्रीन् समर्थो,	कात्या.,	३७२
शूलेमत्स्यानिवापद्यन्,	मनु.,	७९५
शूल्यं तमग्नौ विपचेत्,	नार.,	४९०
शृगालयोनिं प्राप्नोति,	मनु.,	६३०
शृङ्गिणो वत्सनाभस्य,	पिता,	२४१
शृणोति यदि नो राजा,	कात्या.,	३४
शृण्विमं मानवं धर्मं,	नार.,	२२७
शेपुः शपथमव्यग्राः,	,,	२५५
शेषाणामानृशंस्यार्थम्,	मनु.,	७०८
शेषाश्चेदनृतं ब्रूयुः,	नार.,	४४६
शेषास्तमुपजीवेयुः,	मनु.,	६४९
शेषेष्येकादशगुणं,	,,	५३२
,,	,,	५३३
शोचन्ति जामयो यत्र,	मनु.,	६१०
शोणितं दृश्यते यस्य,	बृह-पिता.,	२५१
शोणितं यत्र दृश्येत,	बृह.,	४९५
*शोणितशुक्रसंभवः,	वसि.,	७३१
शोधयित्वा ऋणिकुले,	बृह.,	२९९
शोधयेत् पूर्वपादं तु,	नार.,	६३
शोधयैनं नरः पापात्,	नार.,	२४३
*शोध्यस्य जननी तातः,	वादिभयंकर.,	२४८
शोषमागच्छतश्चोष्ठौ,	नार.,	१४०
शौचाग्निकार्ये संयोज्या,	बृह.,	६०८
शौचे धर्मेऽन्नपक्त्यां च,	मनु.,	६०८
शौण्डिकव्याधरजक,	बृह-कात्या.,	३१७
शौण्डिकायां ब्राह्मणस्तु,	बृह.,	३२६
शौर्यप्राप्तं तु यद्वित्तं,	कात्या.,	६८१
शौर्यभार्याधने हित्वा,	नार.,	६७६
शौर्यादिनाप्नोति धनं,	व्यास.,	६८३
शौल्किकैः स्थानपालैर्वा,	याज्ञ.,	५५४
श्मशानगोचरं सूते,	मनु-विष्णु.,	८२२
*श्मशानमृतपरिच्छादो,	हारी.,	८३१
श्रद्धानुग्रहसंप्रीत्या,	बृह.,	३७७
श्रवणाच्छ्रावणाद्वापि,	व्यास.,	१००
श्राद्धादि दासवत्सर्वे,	ब्रह्मपु.,	७३६
श्रान्तान् क्षुधार्तान् तृषितान्,	कात्या-बृह.,	५००
श्रावयन्त्यर्थलोमेन,	बृह.,	५२२
श्रावयित्वा तथान्येभ्यः,	नार,	१४०
श्रावयेत् स्मारयेच्चैव,	बृह.,	१७०
श्रावितेनान्तरेणापि,	नार.,	११५
श्राव्यमाणोऽर्थिना यत्र,	कात्या.,	१९४
श्रिय एता स्त्रियो नाम,	महाभा.,	६१०
श्रियः स्त्रियश्च गेहेषु,	मनु.,	६०९
श्रुतं च लिखितं चैव,	कात्या.,	७३
श्रुतं देशं च जातिं च,	मनु.,	४८१
*श्रुतदेशजातिकर्मणां	विष्णु.,	४८१
श्रुताभियोगं प्रत्यर्थी,	बृह.,	६९
श्रुति विद्योपसंपन्ने,	मनु.,	७८७
श्रुतिस्मृतिविरुद्धं च,	यम.,	११
श्रुतिस्मृत्यविरोधेन,	कात्या.,	२०
श्रुत्वा कालं देशकार्यौ,	बृह.,	१६६
श्रुत्वा पूर्वोत्तरं सभ्यैः,	,,	९०
श्रुत्वार्थस्योत्तरं लेख्यं,	याज्ञ.,	६८
श्रुत्वा लेखयतो ह्यर्थं,	कात्या.,	६४

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

श्रूयतां कर्षकादीनां, बृह., ३६९
श्रेणिनैगमपाखण्ड, याज्ञ., ४२१
श्रेणीपूगनृपद्विष्टः, बृह., ४२५
श्रेणीषु श्रेणिपुरुषाः, नार., १०६
श्रेण्यादिषु तु वर्गेषु, ,, १११
*श्रेयसः शयनशायिनं राजा, हारी., ५९१
श्रेयसः श्रेयसोऽलाभे, श. लि., ७१७
श्रेत्रियः श्रोत्रियं साधुं, मनु., ५६२
श्रोत्रियास्तापसा वृद्धा, नार., १०८
श्रोत्रियाद्या वचनतः, नार., १०८
*श्रोत्रियो गुणवान् , श. लि., १०६
*श्वः श्वः पचन भाण्डानाम् , श. लि., ६२१
*श्वपचानां चैवम् , ,, ६३३
श्वपाकपशुचाण्डाल, नार., ४९८
*श्वभिः खादयेद्राजा, गौत., ४९१
श्वश्रूः पूर्वजपत्नी च, बृह., ६९३
श्वश्र्वादिभिर्गुरुस्त्रीभिः, ,, ६०३
श्वित्र्यन्धकुनखीनां च, नार., २०५

ष

षट्सु वा, गौत., ७८३
षट्सु षट्सु च मासेषु, मनु., ५१७
षडाब्दिके विरालं तु, कात्या., ६५
षड्गुणः कायमध्ये तु, ,, ४८६
*षड्दायादेषु, विष्णु-श.लि., ७१२
*षड्बन्धुदायादाः, हारी., ७१३
पड्भागं तत्र मूल्यस्य, कात्या., ४३५
षड्भागकरणं शुल्कं, बृह., ७७४
षड्भागकरशुल्कं च, ,, ४७
*षड्भिः परिहार्यो, गौत., ७८३
षड्विधस्तस्य विबुधैः, नार., ४९२
षड्विधान्यैः समाख्याता, बृह., २८२
षड्विधा बन्धुदायादाः, श. लि., ७१२
षड्हस्तं तु तयोः प्रोक्तं, नार., २१५
षष्ट्या नाशे जलं ज्ञेयं, कात्या., २०२
षष्ठं च तण्डुलाः प्रोक्तं, बृह., १९८
षष्ठं तु क्षेत्रजस्यांशं, मनु., ७१०
षाण्मासिकं मासिकं वा, बृह., ४२७
षाण्मासिकेऽपि समये, ,, ११२
षोडशाद्यः पणान् दाप्यो, याज्ञ., ५५९
षोडशैव तु वैश्यस्य, मनु., ५५१

स

संकरे जातयस्त्वेताः, मनु-विष्णु., ८२२
संकामयेत्तथान्यत्र, कात्या., ३९८
संकीर्णयोनयो ये तु, मनु-विष्णु., ८२०
संक्रमध्वजयष्टीनां, मनु., ५६५
संग्रामचौरभेदी च, बृह., ७७४
संग्रामादाहृतं यत्तु, कात्या., ६७८
संजानन्नात्मनो लेख्यं, नार., १०३
संतानकादिषु तथा, बृह., ४२७
संतोल्य कारयेदेवं, कालिपु., २२१
संतोल्य कारयेदेव, विष्णु., २२७
संदंशेन नियुक्ता वा, पिता., २३०
संदिग्धं यत्र साक्ष्यं तु, कात्या., १४५
संदिग्धार्थं स्वतन्त्रो यः, याज्ञ., ८२
संदिग्धेऽर्थे वञ्चनार्था, बृह., ३५९
संदिग्धे प्रातिभाव्ये च, संवर्तः., २९१
संदिष्टस्य प्रदाता च, याज्ञ., ५६०
संदेहे चोत्पन्ने, वसि., ७३२
संपश्यतः सभृत्यश्च, मनु., ५११
संप्रति स्थावरे प्राप्ते, बृह., १७७
संप्रधार्याब्रवीद्धाता, मनु., ८२६
संप्राप्तो यातनास्थानं, व्यास., ६३४
संप्रीत्या भुज्यमानानि, मनु., १९१
संप्रीत्या साधनीयास्ते, बृह., ६९६
संभवे साक्षिणां चैव, नार-बृह., ९२
संभाषणं गृहे स्त्रीभिः, मनु., ५८२
संभाषणं च रहसि, बृह., ५७८
संभूतेऽर्थे य आसिद्धः, कात्या., ५४
संभूय कुर्वतामर्थं, याज्ञ., ५१६
संभूय कुर्वतामेष, बृह., ३७१
संभूय च समुत्थानं, मनु., ४३
संभूय वणिजां पण्यं, याज्ञ., ५१६
संभूय स्वानि कर्माणि, मनु., ३६५
संभूयैकमतिं कृत्वा, बृह., ४२६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

संमिश्र्य कारयेत्सीमां,	कात्या.,	४४३
सम्यक् क्रियापरिज्ञाने,	,,	१४५
सम्यक् प्रणिहितं चार्थं,	मनु.,	८०
सम्यग्विज्ञानसंपन्ने,	कात्या.,	३२
सम्यग्विज्ञाय सद्भावं,	,,	३६
संयतोपस्करा दक्षा,	याज्ञ.,	६२०
*संयाने दशवाह,	वसि.,	७८८
संयोगः क्रियते यस्या,	बृह.,	५७७
संयोगे विप्रयोगे च,	मनु.,	६०१
संरक्षितो दिनस्यान्ते,	कात्या.,	५७
संरक्षेत् समयं राजा,	नार.,	४२२
*संवत्सरं जडोन्मत्त,	कात्या.,	६६
संवत्सरं वामनस्को	,,	६६
संवत्सरमुदीक्षेत,	मनु.,	६१५
संवत्सराभिशस्तस्य,	,,	५८९
संवत्सरेणार्धखिलं,	नार.,	४५९
संवाद्य रूपसंख्यादीन्,	मनु.,	७५५
संवित्क्रियां विहन्याच्च,	बृह.,	४२५
संविभागक्रयप्राप्तं,	,,	१०७
संश्रयत्येव तच्छीलं,	मनु.,	८२८
संश्राव्य मूर्ध्नि तस्यैव,	नार.,	२२८
संसक्तकास्तु सामन्तात्,	कात्या.,	४४७
संसर्गचिह्नलोप्त्रै,	बृह.,	५१०
संसर्जयन्ति ता ह्येतान्,	बौधा.,	५९०
संसाधयेत्क्रियां यां तु,	काल्या.,	९०
संसृष्टानां तु यः कश्चित्,	बृह.,	७५५
संसृष्टानां तु यो भागः,	नार.,	७५५
संसृष्टानां तु संसृष्टा,	काल्या.,	७५७
संसृष्टास्तेन वा ये स्युः,	मनु-नार.,	७०५
संसृष्टिनस्तु संसृष्टी,	याज्ञ.,	७५६
संसृष्टौ यौ पुनः प्रीत्या,	बृह.,	७५५
संस्कर्ता च कलाभिज्ञः,	बृह.,	३७०
संस्कारस्य विशेषाच्च,	मनु.,	८११
संस्कृतं येन तत्पण्यं,	कात्बा.,	१०३
संस्कृतायां च भार्यायां,	देव.,	७१९
संस्थितस्यानपत्यस्य,	मनु.,	७४५
स एव चन्द्रिका प्रोक्ता,	बृह.,	८०८
स एव तत्र साक्षी स्यात्,	बृह-कात्या.,	१०१
स एव ता आददीत,	मनु.,	३६५
स एव ताडयंस्तस्य,	बृह.,	५९९
स एव दण्डः स्तेयेऽपि	नार.,	५३७
स एव दद्यात्पिण्डं तु,	देव.,	७२५
स एव दायहरः,	विष्णु.,	७१६
स एव द्विगुणः प्रोक्तः,	कात्या.,	४८६
स एव धर्मजः पुत्रः,	मनु.,	६५०
*स एव बहुश्रुतो,	गौत.,	७८३
स एव विनयं कुर्यात्,	नार.,	४९८
स एव साक्षी संदिग्धे,	,,	७६८
स एव त्वां धारयति,	,,	२२८
स एवांशस्तु सर्वेषां,	कात्या.,	६६३
स एवास्य भवेद्दोषो,	नार.,	४३३
*स एष द्विपिता,	बौधा.,	७२१
स कानीनः सुतस्तस्य,	ब्रह्मपु.,	७२९
सकामां दूषयंस्तुल्यो,	मनु.,	५९५
सकामां दूषयानस्तु,	,,	५९५
,, ,,	मत्स्यपु.,	५९५
सकामायां तु कन्यायां,	नार.,	५९६
सकामास्वनु लोमासु,	याज्ञ.,	५९६
स कालो व्यवहाराणां,	कात्या.,	४४
सकुल्या बान्धवाः शिष्याः,	बृह.,	७५०
सकुल्यैर्विद्यमानैस्तु,	,,	७४६
स कृतप्रतिभूश्चैव,	कात्या.,	३२५
सकृदागर्भाधानात्तु,	नार.,	६४०
स क्रीतकः सुतस्तस्य,	वासि.,	७३२
संख्या रश्मिरजो मूला,	बृह.,	१९९
स गृहे गूढ उत्पन्नः,	मनु.,	७३०
स गोघ्नो निष्कृतिं कार्यो,	बृह.,	५००
सङ्ग्रहस्त्रिविधः प्रोक्तः,	व्यास.,	५७७
स च तां प्रतिपद्येत,	नार.,	६३९
स चतुष्पादश्चतुस्थानः,	,,	४०
*स चान्यान् विभृ,	विष्णु.,	७१६
स चारके निरोद्धव्यः,	कात्या.,	३२६
सचिवाः पत्रपुष्पाणि,	बृह.,	१०
सचिह्नं ब्राह्मणं कृत्वा	याज्ञ.,	५४०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

सचिह्नमपि पापं तु,	कात्या.,	७९७
स चेत्तु पथि संरुद्धः	मनु.,	५०२
स चेन्न कुर्यात्तत्कर्म,	बृह.,	४०४
सचैलं स्नातमाहूय,	विष्णु-याज्ञ.,	२१३
सच्छूद्रस्यायमुदितो,	बृह.,	४७९
स जयी यद्यकोपः स्यात्,	कालि.पु.,	७९
स जयेऽवधृते सभ्यैः,	कात्या.,	९०
सजातावाप्नुयात्सर्वं,	देव.,	७०२
सजातावुत्तमो दण्डः,	याज्ञ.,	५८६
सज्जयन्ति हि ते नारीः,	मनु.,	५८३
स तत्र कारितां वृद्धिं,	कात्या.,	२८७
स तथैव गृहीतव्यो,	मनु.,	३४१
स तद्गृहीत्वा निर्गच्छेत्,	नार.,	४११
स तयोर्दण्डमाप्नोति,	,,	४९७
सतस्तत्कालहरणं,	नार-कात्या.,	१७५
स तस्य दासो भृत्यः स्त्री,	बृह.,	३१४
स तस्या रक्षणं कुर्यात्,	नार.,	६०४
स तां परिगृहाणस्तु,	मत्स्यपु.,	५९४
स तान् पङ्क्तिषु युञ्जीत,	हारी.,	६४६
सति राज्ञि समर्थस्य,	व्यास.,	१८६
*स तु पाणिग्राहस्य,	विष्णु.,	७३०
स तु सभ्यैः स्थिरैः,	कात्या.,	९
सत्प्रतिष्ठस्थितो धर्मो,	नार.,	१०
सत्यंकारं च यो दत्वा,	व्यास.,	४३३
सत्यंकारकृतं द्रव्यं,	याज्ञ.,	४३२
सत्यं ब्रूहनृतं त्यक्त्वा,	नार.,	१३३
सत्यं देवाः समासेन,	,,	१२८
सत्यं देवाः समासेन,	बृह.,	३४
सत्यं धर्मे च संपश्येत्,	मनु.,	१५
सत्यं वदोद्धरात्मानं,	नार.,	१३४
सत्यं वापि सहान्येन,	व्यास.,	७०
सत्यं वाहनशस्त्राणि,	नार.,	२५६
,, ,,	बृह.,	२५६
सत्यं शौचं बन्धुजनं,	,,	३४०
सत्यं साक्ष्ये ब्रुवन् साक्षी,	मनु.,	१२४
सत्यं स्वर्गस्य सोपानं,	नार.,	१२७
सत्यप्रशंसावचनैः	बृह.,	१२६
सत्यमात्मा मनुष्यस्य,	नार.,	१३४
सत्यमेव परं धाम,	,,	१२८
सत्यमेव परो धर्मो,	,,	१२८
सत्यवादी समाप्नोति,	व्यास.,	८९
सत्यव्रतः सोपवासः,	बृह.,	४४६
सत्यसन्धोऽसि भगवन्,	नार.,	२२२
सत्या न भाषा भवति,	मनु-नार.,	२७०
सत्यानृतविभागस्य,	नार.,	२३७
सत्यानृते च जिह्वायाः,	,,	२२८
सत्यामन्यां सवर्णायां,	याज्ञ.,	६१२
सत्या संप्रतिपत्तिस्तु,	बृह.,	७०
सत्यासत्यान्यथास्तोत्रैः,	याज्ञ.,	४७५
सत्येन पूयते साक्षी,	मनु.,	१२५
सत्येन मासिरक्षस्व,	याज्ञ.,	२३७
सत्येन वायुः पवते,	नार.,	१२७
सत्येन शापयेद्विप्रं,	मनु.,	२५६
सत्येन श्रावयेद्विप्रं,	नार.,	१३१
सत्वं हि वर्धते तस्य,	मनु.,	५११
स दण्डं द्विगुणं चैव,	याज्ञ.,	२६५
स दण्डं प्राप्नुयान्माषं,	मनु.,	५३७
स दण्डमभियोगं तु,	कात्या.,	२४९
स दण्ड्यः कृष्णलान्यष्टौ,	मनु.,	४०४
स दत्वा निर्जितां वृद्धिं,	,,	३२८
सदसच्च त्वमेव वरुण,	श. लि.,	२३८
सदानमानसत्कारान्,	याज्ञ.,	५६८
स दानमानसत्कारैः,	,,	४२७
स दाप्योऽष्टगुणं दण्डं,	,,	१४२
सदा प्रहृष्टयाभाव्यम्,	मनु.,	६२०
सदृशं प्रीतिसंयुक्तं,	,,	७३१
सदृशं यं प्रकुर्यातां,	,,	७३४
सदृशस्त्रीषु जातानां,	मनु.,	६६०
सदृशानेव तानाहुः,	,,	८१२
सदृशी सदृशेनोढा,	बृह.,	७४७
सदोषं व्याहृतं पिता,	कात्या.,	३०९
सदोषमपि तत्क्रीतं,	नार.,	४३७
सद्भावं दिव्यदृष्टेन,	कात्या.,	९६
सद्भिराचरितं यत्स्यात्,	मनु.,	२०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

सद्यः कृतेषु कार्येषु,	कात्या.,	६४
सद्यः कृते सदोषादः,	,,	६५
सद्यो वा कामजैश्चिह्नैः,	याज्ञ.,	५७९
सद्यो वैकाहपञ्चाहो,	कात्या.,	६५
सद्वृत्तभावार्पितभर्तृकाणां,	अङ्गिरा,	६३३
सद्वृत्तानां तु सर्वेषाम्,	कात्या.,	७९७
स द्वौ कार्षापणौ दद्यात्,	मनु.,	४५५
स नाणकपरीक्षी तु,	मनु.,	५१५
स नाभिभिर्वान्धवैश्च,	कात्या.,	१८९
स निश्शल्यो विवादः स्यात्,	नार.,	९८
स निगृह्य बलाद्दाप्यो,	कात्या.,	३४८
,, ,,	मत्स्यपु.,	३४८
स निर्भयो भृशतरम्,	नार.,	१४०
स निर्भाज्य स्वकादंशात्,	मनु.,	६६५
सन्ततिः स्त्रीपशूनां,	विष्णु.,	२८९
सन्ततिस्तु पशुस्त्रीणां,	याज्ञ.,	२८९
सन्तत्यनाशार्थतया,	देव.,	६४१
सन्तानः पितरश्चैव,	,,	६६०
सन्तानकरणं तेषाम्,	बृह.,	७३५
सन्ति ज्ञातार इत्युक्त्वा,	मनु.,	८०
सन्तुष्टो भार्यया भर्ता,	,,	६१३
सन्तोऽपि न प्रमाणं स्युः,	नार.,	११६
सन्त्यन्यानि पदान्यत्र,	बृह.,	४६
सन्दिग्धा येन साध्यन्ते,	कात्या.,	२५९
सन्दिग्धेऽर्थेऽभियुक्तानां,	नार.,	१९७
सन्दिग्धेषु तु कार्येषु,	,,	९८
सन्धिं कृत्वा तु ये चौर्यं,	मनु.,	५२७
सन्धिच्छिदः पान्थमुषो,	बृह.,	५०९
सन्धिच्छिदो हतं त्याज्याः,	,,	५२९
सन्धिच्छेत्ताऽनेकविधं,	व्यास.,	५२७
सन्नानां द्विगुणो दण्डः,	नार.,	४६६
सन्निधातृंश्च मोषस्य,	मनु.,	५४४
*सन्निपाते वृत्ते शिश्नच्छेदनं,	आप.,	५८६
स पणं प्राप्नुयाद्दण्डं,	मत्स्यपु.,	५९९
सपणश्चेद्विवादः स्यात्,	याज्ञ.,	२६५
स पारयन्नेव शवः,	मनु.,	७३४
सपालः शतदण्डार्हो,	,,	४६३
सपालान्वा विपालान्वा,	मनु	४६८
सपिण्डस्याप्रजस्यांशं,	बृह.,	१७७
*सपिण्डाभावे,	बौधा.,	७५१
सपिण्डो वा सगोत्रो वा,	याज्ञ.,	६४१
सपुत्रस्य चाप्यपुत्रस्य,	विष्णु.,	३१९
*सप्तजातानजातांश्च,	बौधा.,	१२९
*सप्तदशं पुत्रिका,	हारी.,	७११
सप्तधा लौकिकं लेख्यं,	बृह.,	१५२
सप्तमं सोमदैवत्यं,	,,	२२४
सप्त वा पञ्च वा कार्याः,	,,	४२०
सप्त वित्तागमा धर्म्या,	मनु.,	३७६
सप्तांशं चापविद्धस्तु,	ब्रह्मपु.,	७११
सप्तागमाद्गृहक्षेत्रात्,	बृह.,	३७५
सप्ताश्वत्थपर्णान्तरितं,	श. लि.,	२३०
सप्ताश्वत्थ पत्राणि,	पिता.,	२२०
सप्ताहाद्वा द्विसप्ताहात्,	बृह,	२४९
स प्राड्विवाकः सामात्यः,	कात्या.,	९
स प्राप्नुयाद्दमं पूर्वं,	मनु.,	५१३
सबन्धे भाग आशीतः,	व्यास,	२७९
सब्रह्मचारिकात्मीय,	याज्ञ.,	१५५
*सब्राह्मणान्,	आप.,	७७८
सभादोषात्तु यन्नष्टं,	कात्या.,	३८
सभान्तः साक्षिणः सर्वान्,	मनु.,	१२४
सभान्तस्थैस्तु वक्तव्यं,	कात्या.,	१३४
सभाप्रपादेवगृह,	बृह.,	४२३
सभाप्रपापूपशाला,	मनु.,	५४३
सभामेव प्रविश्याग्र्यां,	,,	२४
सभायां तत्पुनर्जित्वा,	याज्ञ.,	२६८
सभायां न प्रवेष्टव्यं,	मनु.,	३५
सभाराजकुलद्वार,	नार.,	२१५
सभासदश्च ये तत्र,	कात्या,	१६०
सभासदां प्रसिद्धं यत्,	व्यास.,	१२०
सभास्थानेषु पूर्वाह्ण,	कात्या.,	४४
सभिकः कारयेद्द्यूतं,	,,	७६४
सभिकाविष्ठितं कार्यं,	बृह.,	७६३
सभिको ग्राहकस्तस्य,	,,	७६३
सभ्याः सजयिनो दण्ड्याः,	याज्ञ.,	२६८

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

सभ्याधीनः सत्यवादी, बृह., ३०
सभ्यानां प्राड्विवाकस्य, कात्या., १६०
सभ्यानां ये विधेयाः स्युः, ,, ३०
सभ्यश्चास्य न दुष्यन्ति, नार., ५७४
सभ्येनावश्यवक्तव्यम् , कात्या., ३४
सभ्यैः संबोधनीयास्तु., बृह., १२६
सभ्यैरेव कृता पश्चात् , नार., २६३
स भ्रातृभिर्बृहणीयो, ,, ६६५
समं दद्यात्तत्सुतौ तु, व्यास., ३०६
समकालं पश्चिमं वा, ,, १७२
समविद्याधिकानां तु, कात्या., ६७५
समक्षं जीवतोऽप्यस्य, नार., १८५
समक्षदर्शनात्साक्ष्यं, मनु., ९८
समक्षमसमक्षं वा, व्यास., ३५९
समग्रधनभोक्ता स्यात् , ब्रह्मपु., ७१
समज्ञातिगुणानां च, बृह., ४७५
समत्वं साक्षिणां यत्र, कात्या., ९६
समत्वेनैकजातानां, उशना., ६६२
समदण्डास्स्मृता ह्येते, कात्या., ५४९
समन्यूनाधिकत्वेन, बृह., ३५६
,, ,, ४८३
समन्यूनाधिका भागाः, ,, ६५५
समन्यूनाधिकैरंशैः, ,, ३६८
समभावे तु देवानां, पिता., २४५
सममंशित्वमाख्यातं, बृह., ६५२
सममिच्छन्ति पिण्डानां, देव., ६६३
*सममितरे विभजेरन् , वसि., ७००
समयस्थानपाकर्म, नार., ४१९
*समयादन्यस्य, गौत., ७३९
समयेन च गृह्णीरन् , विष्णु., २२०
समयैः परिगृह्याथ, नार., २२१
समर्थश्चेद्दमं दाप्यो, बृह., ४०३
समर्थस्तु हरेद्द्व्यंशं, ,, ३७१
समर्पितोऽर्थिना योऽन्यः कात्या., ७५
*समवर्णाक्रोशेन, विष्णु., ४७५
समवर्णास्तु वा जाताः, मनु., ७०१
समवर्णोऽपि विप्रं तु, कात्या., ३९३
समवायेन वणिजां, याज्ञ., ३५९
समवेतास्तु ये केचित् , कात्या., ३५९
समवेतैस्तु यद्दत्तं, बृह., ३६९
समवेतैस्तु यत्प्राप्तं, ,, ६६२
समवेतैस्तु यद्दृष्टम् , कात्या., १३७
समस्तत्र विभागः स्यात् , मनु., ६८२
,, ,, ,, ७०८
,, ,, ,, ७५४
समस्ताम् विदिताचारान् , नार., १२३
समयस्यानपाकर्म, ,, ४२
समहीमखिलां भुञ्जन् , मनु., ६४२
समांश भागाः शेषाः स्युः, नार., ६६१
समांशभागिनस्त्वन्ये, बृह., ६६२
समांशा मातरस्तेषां, ,, ६६४
समाः शत्रौ तु मित्रे च, नार., २८
समानजातिमिर्वासः, विष्णु., ८३३
समानयोः समो दण्डो, बृह., ४७४
समामासतदर्धाह, याज्ञ., ६०
,, ,, १५५
समारोहति शीघ्रेऽनौ, व्यास., ६३४
समावृत्तश्च गुरवे, नार., ३८३
समाहितमतिः पश्येत् , ,, ९
समित्पुष्पकुशाधानेष्व, ,, ८०३
समीक्ष्य कारिणं प्राज्ञं, मनु., ७९४
समीक्ष्य कुलधर्मांश्च, ,, १९
समीक्ष्यमाणो निपुणं, नार., १२
समीक्ष्य सुधृतः सम्यक् , मनु., ७९५
समुच्छ्रिता ध्वजाकारा, व्यास., ४४९
समुत्थानव्ययं चासौ, कात्या., ४९३
समुत्थानव्ययं दाप्यः, मनु., ४९३
समुत्पन्नाद्धनादर्धं, बृह., ७५१
समुत्सृजेद्राजमार्गे, मनु., ४५५
समुद्धरेत्तैलघृतात् , बृह., २५२
समुद्रपरिवर्तं च, याज्ञ., ५२२
समुद्रयानकुशला, मनु., २८३
,, ,, ,, ४०२
समुद्रेनाप्नुयात्किंचित् , ,, ३४१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

समुद्रेऽपि यदा लेख्ये, कात्या., १६८
समुन्नयेयुः सीमानं, नार., ४४४
समूलसस्यनाशे तु, ,, ४६५
समूल्याद्दशभागं तु, कात्या., ४३१
समूहकार्य आयातान्, याज्ञ., ४२७
समूहकार्य प्रहितो, ,, ४२७
समूहस्थाः प्रवृत्ताश्च, कात्या., ७९८
समूहस्थाश्च ये चान्ये, ,, १०७
,, ,, ,, ८१०
समूह स्थोंऽशभागी, कात्या., ४२८
समूहानां तु यो धर्मः, ,, ४२२
समूहो वणिगादीनां, ,, ८१०
समेऽध्वनि द्वयोर्यत्र, नार., ५४५
समेनिम्नोन्नतानीव, महाभा., १९
समेषु च गुणोत्कृष्टान्, मनु., १४८
समेष्वेवं परस्त्रीषु, याज्ञ., ४८६
समैर्हि विषमं यस्तु, मनु., ५१३
समो न्यूनोऽधिको वांशो बृह., ३५९
समोऽपि न च शुद्धः स्यात्, व्यास., २२३
समोऽवकृष्टजातिश्च, मनु., ३२६
समौ कृत्वा नये कुम्भे, बृह., २५४
सम्यक् च दण्डनं राज्ञः, याज्ञ., ७९६
*सम्यग्दण्डप्रणयनं, विष्णु., ७७९
सम्यग्दण्डप्रणेतारो, कात्या., ७९७
सम्यग्विचार्य कार्यं तु, बृह., २५८
स यदि प्रतिपद्येत, मनु., ३४७
*स यद्येकपुत्रः स्यात्, श. लि., ६५४
स याच्यः प्राड्विवाकेन, मनु., ३४६
स राजा पुरुषो दण्डः, ,, ७९४
स राज्ञांशे स्वके स्थाप्यः, बृह., ७६०
स राज्ञा तच्चतुर्भागं, मनु., ३३०
स राज्ञा नाभियोक्तव्यः, ,, ३२९
सर्पन् सर्पन् शरो याति, पिता., २३५
सर्पमार्जारनकुल, कात्या., ५००
सर्वं भूम्यनृते हन्ति, मनु-नार., १३३
सर्वं वा रिक्थजातं तु, मनु., ६९७
सर्व एव विकर्मस्था, ,, ६६६
सर्वकण्डुकपापिष्ठं, मनु., ५२२
सर्वकार्यप्रवीणाश्च, बृह., ४२०
*सर्वत्र त्रयाणां, श. लि., ७८४
सर्वत्र दायकं राजा, देव., ७५१
*सर्वत्र स्वामिनं विनष्ट, विष्णु, ४६७
सर्वथा च यथा मिथ्या, नार., २२८
सर्वथैवात्मनात्मानं, ,, १३४
सर्वद्रव्यप्रमाणं तु, कात्या., २०१
सर्वधर्मेभ्यो गरीयः, गौत., २७
सर्वभक्ष्या च विज्ञेयाः, हारी., ६४६
सर्वभूतप्रसूतिर्हि, मनु., ७३७
सर्वमेवावलम्बन्ते, राना., ६०८
सर्ववर्णोत्तमां कन्यां, कात्या., ५५
सर्वशास्त्रप्रवीणाश्च, ,, २८
सर्वसाक्ष्येष्वयं धर्मो, ,, १३६
सर्वस्वं गृहवर्जं तु, ,, ३७५
सर्वस्वं च हरेद्राजा, यम., ७८७
सर्वस्वं तस्य दास्यामि, कात्या., ३७८
सर्वस्वं वा निगृह्यैतान्, ,, ८०१
सर्वस्वं हरतः स्त्रीं तु, ,, ५२९
सर्वस्वं हरतो नारीं, नार., ५२९
सर्वस्वहरणं कृत्वा, याज्ञ., ४२४
सर्वहरणं दण्डः, बृह., ४२३
सर्वस्वहानिमर्हन्ति, मनु., ७८५
सर्वस्वेऽपि जितेऽभिज्ञे, कात्या., ७६७
सर्वान् बलकृतानर्थान्, मनु., २७१
सर्वापायविनाशेऽपि, कात्या., ३४३
सर्वाश्चाण्डलयोन्यस्तु, यम., ८१७
सर्वासामेकपत्नीनां, मनु., ७४०
सर्वास्तास्तेन पुत्रेण, ,, ७४०
सर्वास्वापत्सु तान् वर्णान्, देव., ७०३
सर्वे कांक्षन्ति तां वृत्तिं बृह., ७०७
*सर्वे च पुरुषपीडाकराः, विष्णु., ४९४
सर्वे जनाः सदायेन, कात्या., ४५५
सर्वे ते गोत्रिणः प्रोक्ताः, हारी., ७१८
सर्वे ते पृथग्दण्डयाः, मनु., ४४६
सर्वे ते तेन पुत्रेण, ,, ७४०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

सर्वे ते मनुना प्रोक्ताः, यम., ७१८
*सर्वेषां करण द्रव्याणि, श. लि., ८००
सर्वेषां धनजातानां, मनु., ६५६
सर्वेषां पापयुक्तानां, कात्या., ८०७
*सर्वेषां लक्षानि, देव., ८१२
सर्वेषां स्वदारनियमः, श. लि., ५८३
सर्वेषामधिको राजा, बृह., ३०
सर्वेषामपि तन्न्याय्यं, मनु., ६६६
सर्वेषामर्थिनो मुख्याः, मनु-बृह., ३६४
सर्वेषामल्पमूल्यानां, नार., ५३६
*सर्वेषामेव वत्सो माषं, श. लि., ४६५
सर्वेषामेव वर्णानां, बौधा., ५९०
,, यम., ७८२
सर्वेषामेव सा प्रोक्ता, बृह., ३६०
सर्वेषु सर्वदिव्यं वा, कात्या., २०४
सर्वेषूपनिधिष्वेते, ,, ३४८
*सर्वेष्वप्यर्थजातेषु मूल्यं, विष्णु., २५५
सर्वेष्वर्थविवादेषु, नार., ८३
*सर्वेष्वे प्रसूतानां तद्धनं, विष्णु., ६८९
सर्वेष्वेव विवादेषु, याज्ञ., ७७१
सर्वेष्वेवार्थजातेषु, विष्णु., २००
सर्वे सपिण्डास्तद्दायं, बृह., ७५०
*सर्वे हि धर्मयुक्ता भागिनः, आप., ६६५
सर्वे ह्यनौरसस्यैते, देव., ७१६
सर्षपाः षड्यवो मध्यः, मनु., ८०८
सवर्णव्यतिक्रमे द्वादश, श.लि., ४७६
सवर्णाजोऽप्यगुणवान्, बृह., ६६६
*सवर्णापुत्रान्तरा, बौधा., ७०१
*सवर्णापुत्रोऽन्यायवृत्तो, गौत., ६६५
सवर्णा भिन्नसंख्या ये, बृह., ६५९
सवर्णा भ्रातरो माता, देव., ७४९
*सवर्णामपूर्वा, आप., ७१९
सवर्णाय सपिण्डाय, नार., ६४४
*सवर्णायां संस्कृतायां, बौधा., ७२०
सवर्णासु बहुषु भार्यासु, विष्णु., ६१२
सवर्णासु विधौ धर्मे, याज्ञ., ६१२
सवर्णास्त्वसवर्णास्तु, कात्या., ७१०
सवर्णेभ्यः सवर्णास्तु, याज्ञ., ८१३
सवर्णे हि द्विजातीनां, मनु-नार., ४७६
सवर्णो ब्राह्मणीपुत्रः, नार., ८१६
सवर्णो मागधश्चैव, नार., ८१६
सवृद्धिः प्रतिदाप्यः स्यात्, कात्या., ६८६
सवृद्धिकं गृहीत्वा तु, ,, ३००
सव्रतानां भृशार्तानां, नार., २०७
सशस्त्रोऽनुत्तरीयश्च, उशना., ४७७
सशुद्धस्स्यादन्यथा तु, बृह., २४४
सशूकस्याव्यसिननः, नार., २४५
ससंस्काराश्च पाकाद्याः, नार., ८२२
ससंस्काराश्च पाकाद्याः, मनु-विष्णु., ८२२
ससभ्यः प्रेक्षको राजा, कात्या., ९
ससम्यक्पालितो दद्यात्, याज्ञ., ७६५
ससम्यग्भावितः कार्ये, व्यास., १६४
ससहायः स हन्तव्यः, मनु., ३४५
ससाक्षिकं रहोदत्त, बृह., ३४०
ससाक्षिकं लिखेत्पत्रे, नार., ६३
*ससाक्षिकमात्तं ससाक्षिकमेव, विष्णु., ३३७
सस्यान्निवारयेद्दास्तु, बृह., ४६६
सह पिण्डक्रियां कृत्वा, वृ. शां. बृह., ७५४
स हरेतैव तद्रिक्थं, मनु., ७३१
सह शय्यासनं चैव, नार-मनु., ५७९
सह सद्भिरतो राजा, नार., १०
सहसा कारयेद्यस्तु, बृह., ५८५
सहसा क्रियते कर्म, नार., ५५६
सहस्रं क्षत्रियो दण्डयो, मनु., ५९१
सहस्रं ब्राह्मणो दाप्यो, ,, ५८८
,, दण्ड्यो, ,, ५८८
सहस्रं वारुणान् पाशान्, नार., १२७
सहस्रस्तूत्तमो ज्ञेयः ,, ८०७
सहासनमभिप्रेप्सुः, मनु-नार., ४९१
सहितो लोकपालैस्त्वं, पितामह, २१९
*सहि सन्तानाय, वसि., ७३१
*सहोढः सप्तमः, विष्णु., ७३०
सहोढग्रहणात्स्तेयं, नार., ५४३
सहोढमसहोढं वा, कात्या., ५४१

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

सहोढान् विमृशेच्चौरान् ,	नार.,	५४३
सहोढान् सोपकरणान् ,	,,	५४१
साक्षताभिः सपुष्पाभिः,	,,	३९३
साक्षिणः श्रावयेद्वादी,	याज्ञ.,	१२७
*साक्षिणः सत्येन पूयन्ते,	वसि, विष्णु,	१४६
साक्षिणाः सन्निरोद्धव्या,	बृह.,	१४४
साक्षिणः साधनं प्रोक्तं,	कात्या.,	९३
*साक्षिणः स्वर्णरजत,	श. लि.,	१३०
साक्षिणश्च स्वहस्तेन,	याज्ञ.,	१५५
साक्षिणश्चान्यथाब्रूयुः,	बृह.,	५२६
*साक्षिणश्चाहूय आदित्योदये,	विष्णु.,	१२३
साक्षिणस्तु समुद्दिश्य,	बृह.,	८३
साक्षिणां दूषणं ग्राह्यं,	व्यास.,	१२०
साक्षिणामपि यः साक्ष्यं	व्यास ,	१००
साक्षिणामेव निर्दिष्टः,	बृह.,	१५२
साक्षिणोऽर्थिसमुद्दिष्टान् ,	बृह.,	१२०
साक्षिणो लिखितं भुक्तिः,	कात्या.,	९२
साक्षित्वं प्रातिभाव्यं च,	नार.,	३०३
,,	,,	७५८
साक्षिद्वैधे प्रभुतास्स्युः,	बृह.,	१४८
साक्षिदोषाः प्रयोक्तव्याः,	व्यास.,	१२१
साक्षिदोषाद्भवेद्दुष्टम्,	कात्या.,	१६३
साक्षिधर्मे विशेषेण,	नार.,	१२८
साक्षिप्रत्यय एव स्यात् ,	मनु.,	४४२
साक्षिप्रत्ययसिद्धानि	,,	७६९
साक्षिभिन्नस्तत्क्षणेन,	बृह.,	८३
साक्षिभिर्गदितैः सभ्यैः,	,,	१२१
साक्षिभिर्भावितेनैव,	कात्या.,	३०८
साक्षिभिर्भाषितं वाक्यं,	,,	१३८
साक्षिभिर्लिखितेनाथ,	पितामह.,	९३
साक्षिभिस्तावदेवासौ,	कात्या.,	३१०
साक्षिमच्च भवेद्यद्वा,	याज्ञ.,	३३७
साक्षिमत्कारणं तत्र,	नार.,	११५
साक्षिलेख्यककर्तारः,	कात्या.,	१६५
साक्षिलेख्यानुमानं च,	बृह ,	९१
साक्षिलेख्यानुमानेन,	बृह.,	८०५
साक्षिवत्पुण्यपापेभ्यो,	याज्ञ.,	२२९
साक्षिविप्रतिपत्तौ तु,	नार.,	१४८
साक्षिषूभयतः सत्सु,	याज्ञ.,	८८
साक्षिसभ्यविकल्पस्तु,	बृह.,	८५
साक्षिसभ्यावसन्नानां,	नार.,	२६७
साक्षीदुष्टश्रुतादन्यत् ,	मनु.,	१४५
साक्षी द्वादशभेदस्तु,	बृह.,	९२
साक्षी वा साक्षिणान्येन,	व्यास.,	१५६
साक्षी साक्ष्यं न चेद्ब्रूयात् ,	कात्या.,	१४४
साक्षी साक्ष्यसमुद्देशे.	नार.,	१२७
साक्षेपं निष्ठुरं ज्ञेयम् ,	नार.,	४७२
साक्ष्याभावे तु चत्वारः,	मनु.,	४४२
साक्ष्याभावे द्वयोर्यत्र,	व्यास.,	४४९
साक्ष्याभावे प्रणिधिभिः,	मनु.,	३४६
साक्ष्येऽनृतं वदन् साक्षी,	,,	१२५
सागमेन तु भोगेन,	विष्णु-कात्या.,	१७८
सागमो दीर्घकालश्च,	बृह.,	१८१
सा चेद्दौर्व्यसनं गच्छेत् ,	नार.,	४१५
सा तु संप्रतिपत्तिस्तु,	बृह.,	६९
सा त्रीन्मासान्परित्याज्या,	मनु.,	६१५
साधनाङ्गान्विता रात्रौ,	व्यास.,	५०९
साधयेत्तत्पुनः साध्यं,	कात्या.,	२१३
साधारणं समाश्रित्य,	व्यास.,	६८३
साधारणः समस्तानां,	नार.,	२०४
साधारणऋणन्यास,	बृह ,	६९६
साधारणस्यापलापी,	याज्ञ.,	५६१
साधितं प्रतिभूर्दाप्यः,	कात्या.,	३०५
साधुकर्मक्रियायुक्ताः,	बृह.,	२७
साधून्संमानयेद्राजा,	याज्ञ.,	५६८
साध्यं प्रमाणं द्रव्यं च,	कात्या.,	६०
साध्यप्रमाणहीनश्च,	,,	६१
साध्यमानश्चेद्राजानं,	विष्णु.,	३३०
साध्यमानो नृपं गच्छेत् ,	याज्ञ.,	३२९
साध्यमूलस्तु यो वादो,	कात्या.,	४०
साध्वाचारा च तिष्ठेत् ,	,,	६३८
साध्वीनामेव नारीणां,	अङ्गिरा,	६३३
*साध्व्यां स्वयमुप्ता,	हारी.,	७१३
सान्त्वेन प्रशमय्यादौ,	मनु.,	३२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

साग्निध्येऽपि पितुः पुत्रैः,	बृह.,	३१२
सा न्याय्या न तु पूर्वापि,	कात्या.,	९२
सान्वयस्त्वपहारो यः,	,,	५०५
सा पत्नी या विजानाति,	दक्ष.,	६१४
सापत्न्यास्तैर्विभक्तव्यं,	बृह.,	६५९
सापदेशं हरेत्कालं,	नार.,	८२
सा भर्तृलोकमवाप्नोति,	मनु.,	६२९
सामर्थ्यं चानुबन्धं च,	बृह-कात्या.,	५७३
सामन्तकुलिकादीनां,	याज्ञ.,	५६०
सामन्तप्रत्ययो ज्ञेयः,	मनु.,	४५२
सामन्तभावात्सामन्तैः	कात्या.,	४४३
सामन्ताः साधनं पूर्वं,	,,	४४३
सामन्तानामभावे तु,	मनु.,	४४४
सामन्तानुमतं देयं,	नार.,	४६७
सामन्तानुमता सीमा,	व्यास.,	४४९
सामन्ता वा समग्रामाः,	याज्ञ.,	४४२
सामन्ताश्चेन्मृषा ब्रूयुः,	मनु.,	४४६
*सामयाचारिकेषु,	गौत.,	७८३
सामाद्युपायसाध्यत्वात्,	नार.,	४१
सामान्यं चेद्भावयति,	बृह.,	७०७
सामान्यं पुत्रकन्यानां,	देव.,	६९१
सामान्यं पुत्रदारादि,	बृह.,	३७३
सामान्यं याचितं न्यासः,	दक्ष.,	३७४
सामान्यद्रव्यप्रसभ,	याज्ञ.,	५५८
सामान्यमस्वतन्त्रत्वं,	नार.,	३८३
सामान्यार्थसमुत्थाने,	याज्ञ.,	६६२
*सामुद्रश्शुल्कः,	बौधा.,	५१९
साम्राज्यकृत्सजात्येषु,	मनु.,	६७०
सा यथाकाममश्नीयात्,	नार.,	६८४
सारभूतं पदं मुक्त्वा	कात्या.,	९०
सारस्तु व्यवहाराणां,	नार.,	९१
साऽरुन्धतीसमाचारा,	अङ्गिरा.,	६३२
,, ,,	कात्या.,	६३८
सावधारणकं चैव,	वृद्धवसि.,	१५९
साशङ्का बालभावे तु,	दक्ष.,	६०६
साशीतिपणसाहस्रो,	याज्ञ.,	८०७
साहसं च भवेदेवं,	कात्या.,	५०५
साहसं पञ्चधा प्रोक्तं,	बृह.,	५७१
साहसन्यायवर्ज्यानि,	,,	३०
साहसस्तेयपारुष्य,	बृह-कात्या.,	६७
,,	याज्ञ.,	६६
साहसात्ययिके चैव,	कात्या.,	११८
साहसी भेदकारी च,	,,	४२५
साहसे दृष्टदोषश्च,	याज्ञ.,	११२
साहसेषु तु सर्वेषु,	मनु-नार.,	११७
साहसेषु य एवोक्तः,	नार.,	५३७
साहसेष्वभिशापे च,	नार.,	६७
साहसेष्वभिशापेषु,	बृह.,	२५६
सा हित्वा सर्वपापानि,	हारी.,	६३६
सिकतेष्टकगोवाल,	बृह.,	४४१
सिद्धिरस्योभयस्यापि,	व्यास.,	३००
सिद्धेनार्थेन संयोज्यः,	कात्या.,	२६६
सिध्यते वाचिकोऽप्याधिः,	मरीचि.,	१५२
सीदन्ति हि प्रमाणानि,	नार-कात्या.,	९७
सीमन्तोन्नयनादीनि,	यम.,	६४१
सीमां प्रति समुत्पन्ने,	मनु.,	४३९
सीमाज्ञाने नृणां वीक्ष्य,	,,	४४०
*सीमाभेत्तारमुत्तमसाहसं,	विष्णु.,	४५६
सीमामध्ये तु जातानां,	कात्या.,	४५६
सीमायामविषह्यायां,	मनु.,	४५०
सीमाविचारधर्मश्च,	,,	४३
सीमाविनिर्णयं कुर्युः,	,,	४४२
सीमाविवादे निर्णीते,	कात्या.,	१७१
सीमाविवादैर्निर्वृत्ते,	,,	१५३
सीमावृक्षांश्च कुर्वीरन्,	मनु.,	४३९
सीमासन्धिषु कार्याणि,	,,	४४०
सुकृतं यस्त्वया किंचित्,	याज्ञ.,	१३५
सुकृतैः शापिताः स्वैः स्वैः,	मनु.,	४४५
सुखस्य नित्यं दातेह,	,,	६२७
सुखार्थं या प्रवृत्ता स्त्री,	कात्या.,	६४६
सुखेषु सक्तो नृपतिः,	महाभा.,	१७
सुचिह्नैरेव विज्ञायाः,	व्यास.,	५०७
सुतप्ते निक्षिपेत्तत्र,	पिता.,	२५२
सुतस्य सुतदाराणां,	कात्या.,	२७६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

सुताश्चैषां प्रभर्तव्या, याज्ञ., ६६७
सुदीर्घस्यापि कालस्य, मनु., ४०४
सुदीर्घेणापि कालेन, नार., १०३
,, ,, ,, १०४
,, ,, बृह., १८९
सुप्तमत्तप्रमत्तांश्च, नार., ५०९
सुप्तमत्तप्रमत्तेषु, ,, ५०६
सुप्रतप्तं सुसंयुक्तं, ,, २३०
सुबीजं त्वेव सुक्षेत्रे, मनु., ८२४
सुभृतापि कृता नित्यं, दक्ष., ६०६
*सुरालशुनपलाण्डु, श. लि., ६३०
सुवर्णे तु भवेद्दण्डः, मत्स्यपु., ६००
सुवर्णरजतादीनां, नार., ५३३
,, मनु., ५३३
*सुवर्णरत्नापहरणे, श. लि., ५३०
सुवर्णशतमेकं तु, कात्या., ८०१
*सुवर्णार्घो, विष्णु., २०१
सुवर्णेषु क्षयो नास्ति, नार., ५२४
सुश्लिष्टवेश्मासु जितेन्द्रियासु, विष्णु., ६२१
सुसंस्कृते तु षष्ठं स्यात्, व्यास., ४६१
सुसंस्कृतोपस्करया, मनु., ६२०
सुहृत्सम्बन्धिसंदिष्टैः, बृह., ३२५
सुहृद्बन्धुसकुल्यस्य, ,, १८९
सूक्ष्मत्वात्साक्षिधर्मस्य, नार., ११४
सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यो, बृह., ६०३
सूक्ष्मो हि भगवान् धर्मः, नार., १४
सूतके मृतके वापि, ब्रह्मपु., ७३६
सूतमागधचण्डाल, यम., ८१७
*सूतमागधचण्डालाः, पैठीन., ८१८
*सूतमागधचण्डालाश्चेति, ,, ८१८
सूताद्याः प्रतिलोमास्तु, नार., ८२२
,, ,, मनु-विष्णु., ८२२
*सूतानामन्नसंस्कार, श. लि., ८३०
सूतानामश्वसारथ्यं, मनु., ८२९
,, ,, यम., ८३१
सूतो वैदेहिकश्चैव, मनु-विष्णु., ८२१
सूत्रकार्पासगोमय, विष्णु., ५३६
सूत्रकार्पासविल्वानां, मनु., ५३५
सेतुं प्रवर्तयेत् कश्चित्, नार., ४५८
सेतुकेदारमर्यादा, ,, ४३८
सेतुभेदकरं वाप्सु, याज्ञ., ५६७
*सेतुभेदकृतश्च हन्यात्, विष्णु., ५६६
सेतुस्तु द्विविधः प्रोक्तः, नार., ४५८
सेनायां सैनिकानां तु, बृह., ३०
सेवाशौर्यादिना तुष्टः, ,, १५९
सेह कीर्तिमवाप्नोति, याज्ञ., ६२९
सेह निन्दामवाप्नोति, मनु., ६३७
सैरिन्ध्रं वागुरावृत्तिं, मनु-विष्णु., ८२१
सोऽज्येष्ठः स्यादभागी च, मनु., ६६०
सोत्तरो नोत्तरश्चैव, नार., ४०
सोत्तरोऽभ्यधिको यत्र, नार., ४०
सोदर्या विभजेरंस्तं, मनु., ७५५
सोऽधिकर्मकरो ज्ञेयः, नार., ३८६
सोऽनिबद्धः प्रयोक्तव्यः, कात्या., ३२६
सोऽनुज्ञातो हरेदंशान्, मनु., ७०४
सोऽन्तर्दशाहात्तद्द्रव्यं, ,, ४३०
सोऽपत्यं भ्रातुरुत्पाद्य, मनु., ७०९
सोपवासः सूर्यग्रहे, बृह., २५१
सोऽपितद्द्विगुणं दाप्यः, नार., ४३२
सोऽपि दत्तं हरेत् पित्रा, महाभा. ६९८
सोऽपि यत्नेन संरक्ष्यो, याज्ञ., ४२२
सोऽपि वित्तं हरेत्पित्रोः, महाभा., ६९८
सोऽभिधेयो जितः पूर्वं, बृह., ६९
सोमाय राज्ञे सत्कृत्य, श. लि., ७२६
सोऽविशुद्धः सुविज्ञेयः, नार., २३२
सोऽस्मिन्लोके यशः प्राप्य, बृह., २६०
सोऽस्य कार्याणि संपश्येत्, मनु., २४
सोऽस्या दद्याद्धनं भर्तुः, नार., ३२३
सौदायकं क्रमायातं, बृह., ३७६
सौदायकं धनं स्त्रीणां, कात्या., ६८४
सौदायिके सदा स्त्रीणां, ,, ६८४
सौभाग्यवदवैधव्य., ,, ६२६
सौराक्षिकं वृथादानं, बृह., ३१६
स्कन्धौदादाय तस्यासा, नार., ३९२

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

*स्तुतिक्रिया, विष्णु., ८३१
स्तेनसाहसिकोद्वृत्त, कात्या., ३८१
स्तेनाः सर्व एवापहृतं, विष्णु., ५४०
स्तेनाः सुरापा ब्रह्मघ्नाः, यम., ७८६
स्तेनानां निग्रहादस्य, मनु., ५११
स्तेनानां पापबुद्धीनाम्, ,, ५११
*स्तेनोऽनुप्रवेशान्न दुष्यति, गौत., ५४२
स्तेयं च साहसं चैव, मनु., ४३
स्तेयपारुष्ययोश्चैव, कात्या., ११६
स्तेयसाहसयोर्दिव्यं, कात्या., १९९
स्तेयस्याथ प्रवक्ष्यामि, मनु., ५०५
स्तेये तु श्वपदं कार्यं, ,, ७८४
स्तेये तु श्वपदं कृत्वा, नार., ७८६
स्तोभाद्भिना ह्युषित्वा तु, ,, ४११
स्तोमवाहीनि भाराडानि, ,, ४१२
स्त्रियं स्पृशेददेशेयः, नार-मनु., ५७९
स्त्रियमसत्कभर्तृकां, विष्णु., ५९३
स्त्रियां तु रोचमानायां, मनु., ६१३
स्त्रियाः श्रुतौ वा शास्त्रे वा, यम., ६३८
स्त्रिया वा संभवे कार्यम्, मनु., ११७
स्त्रियास्तु यद्भवेद्वित्तम्, ,, ६८९
*स्त्रियो गृहदेवताः, पैठीन., ६२७
स्त्रीकृतान्यप्रमाणानि, नार., २७३
स्त्रीज्ञाति स्वाम्यनुज्ञातम्, बृह., ३७६
स्त्रीणां न तु भवेद्दिव्यम्, नार., २०७
स्त्रीणां शीलाभियोगे च, ,, ९५
स्त्रीणां साक्ष्यं स्त्रियः कुर्युः, मनु-कात्या., १०७
स्त्रीणां सौभाग्यतो ज्यैष्ठ्यम्, कात्या., ६१२
स्त्रीद्रव्यवृत्तिकामो वा, याज्ञ., ५७५
*स्त्रीधनं च कन्या, श. लि., ७२६
स्त्रीधनं दापयेद्दण्डम्, कात्या., ८०३
*स्त्रीधनं दुहितॄणाम्, गौत., ६८९
स्त्रीधनं स्यादपत्यानाम्, बृह., ६८८
स्त्रीधनभ्रष्टसर्वस्वाम्, नार., ६१६
स्त्रीधनस्येति धर्मोऽयम्, कात्या., ६९०
स्त्री नानुक्ता बहिर्निष्क्रामेत्, श. लि., ६२२
स्त्री निषेधे शतं दण्ड्या, याज्ञ., ५८३
स्त्रीपुंगोऽश्वपशुस्तेयी, व्यास., ५१०
स्त्रीपुंधर्मो विभागश्च, मनु., ४३
स्त्रीपुंसयोग इत्येतत्, नार., ६०१
स्त्रीपुंसयोर्निगूढायां, ,, ६१६
स्त्रीपुंसयोश्च संबन्धो, ,, ४२
स्त्रीपुंसवर्तनोपायः, बृह., ६०१
स्त्रीपुंसौ वञ्चयन्तीह, व्यास., ५२१
स्त्रीपुंसौ हेमरत्नानि, बृह., ५५७
स्त्रीपुंसौ यत्समेयातां, नार., ५७७
स्त्री प्रसूताऽप्रसूता वा, ,, ६४५
स्त्रीबालकान् वञ्चयन्ति, बृह., ५२३
स्त्रीबालब्राह्मणघ्नांश्च, मनु., ५७०
*स्त्रीबालवृद्धाः, श. लि., ७८०
स्त्रीबालाभ्युपपत्तौ च, मनु., ८३३
स्त्रीबालार्तान् लिप्यविज्ञान्, बृह., १६६
स्त्रीबालोन्मत्तवृद्धानां, मनु., ७२
स्त्रीबुद्धेरस्थिरत्वात्तु, ,, ११८
स्त्रीभिर्भर्तृवचः कार्यं, याज्ञ., ६२८
*स्त्रीरक्षातज्जीवनं च, विष्णु., ८३१
स्त्रीशुल्कानुग्रहार्थं च, नार., ३७४
स्त्रीशुल्केषु न वृद्धिः स्यात्, कात्या., २९१
स्त्रीषु रात्रौ बहिर्ग्रामात्, नार., २७०
स्त्रीषुवृत्तोपभोगः स्यात्, कात्या., ५८५
स्त्रीवृद्धबालकितव, याज्ञ., ११२
स्त्रीष्वनन्तरजातासु, मनु., ८१२
स्त्रीहर्ता लोहशयने, व्यास., ५२८
स्थलनिम्ननदीस्रोत, बृह., ४४०
स्थानं गृहं गृहस्थत्वं, ,, ३४०
स्थानं वंशानुपूर्वी च, व्यास., १५७
स्थानदोषः कालकृतः, नार., ५२
स्थानभ्रष्टास्त्वपङ्क्तिस्थाः, कात्या., १६४
स्थानलाभनिमित्तं यत्, नार., २७७
स्थानात्स्थानान्तरं गच्छेत्, नार., १४०
स्थानाद्वान्यत्र गमनात्, पिता-नार., २३९
स्थानान्येतानि दण्डस्य, बृह., ७८२
स्थानासेधः कालकृतः, नार., ५२
स्थानेषु धर्मजुष्टेषु, कात्या., ६८७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

स्थापयन्ति तु यां वृद्धिम् ,	मनु.,	२८३
स्थापयेदासने तस्मिन् ,	,,	२४
स्थापितं येन विधिना,	बृह.,	३४१
स्थापितां चैव मर्यादाम् ,	वृद्धमनु.,	४५६
स्थाप्यतेऽन्यगृहे द्रव्यम् ,	बृह.,	३३८
स्थायिनामेष नियमो,	नार.,	४२९
स्थावरं सिद्धिमाप्नोति,	बृह.,	१७७
स्थावरस्य क्षयं दाप्यो,	नार.,	४२९
स्थावरस्यैतदाख्यातम् ,	बृह.,	१९२
स्थावरे विक्रियाधाने,	मरीचि.,	१५२
,,	व्यास.,	१६४
स्थावरे षट्प्रकारेऽपि,	कात्या.,	४४३
स्थावरेषु विचारेषु,	,,	६०
स्थावरेषु विवादेषु,	पितामह.,	९३
स्थिते राजनि तद्धर्मे,	श. लि.,	७७६
स्थित्यैतत् स्थापयेद्राजा,	कात्या.,	२६०
स्थित्वैकस्मिंस्ततोऽन्यानि,	नार.,	२३०
स्थिरा पञ्चविधा सीमा,	व्यास.,	४४८
स्थिरे तोये निमज्जेत्तु,	पिता.,	२३६
स्थूलसूत्रवतामेषां,	नार.,	५२५
स्नानोदकेन संमिश्रान् ,	पिता.,	२५०
स्नेहात्क्रोधाल्लोभतो वा,	बृह.,	२१२
स्नेहादज्ञानतो वापि,	कात्या.,	३८
स्नेहेन तु चिरं भुक्त्वा,	व्यास.,	४११
स्पर्शो भूषणवस्त्राणाम् ,	बृह.,	५७८
स्मरत्येवं प्रयुक्तस्य,	कात्या.,	१५६
स्मार्ते काले क्रिया भूमेः,	,,	१७९
स्मार्यते च मुहुर्यश्च,	बृह.,	१००
स्मृतिमत्साक्षिसाम्यं तु,	नार.,	११४
स्मृतिर्विनिर्णयं ब्रूते,	बृह.,	२७
स्मृतिशास्त्रं तु यत्किंचित् ,	कात्या.,	२५९
स्मृत्यपेतं हि साक्षित्वात् ,	नार.,	१०४
स्मृत्याचारव्यपेतेन,	याज्ञ.,	४५
स्मृत्योर्विरोधे न्यायस्तु,	,,	१३
स्यात्साहस्रं त्वन्वयवत् ,	मनु.,	५०५
,, ,,	,,	५५७
स्वं दासमिच्छेद्यः कर्तुम् ,	नार.,	३९३
स्वं द्रव्यं यत्र विश्रम्भात् ,	नार.,	३३८
स्वं लभेतान्यविक्रीतम् ,	याज्ञ.,	३५३
,, ,,	,,	३५५
स्वं शिल्पमिच्छन्नाहर्तुम् ,	नार.,	३८४
स्वकदापि चित्ताद्धि,	मनु.,	६८३
स्वकाम्ये वर्तमाना सा,	दक्ष.,	६०६
स्वकुटुम्बाविरोधेन,	याज्ञ.,	३७४
स्वकुलं पृष्ठतः कृत्वा,	यम.,	७१८
,, ,,	हारी.,	७१८
स्वचर्याविसितानां तु,	नार.,	२६७
स्वच्छन्दगा तु या नारी,	यम.,	६१८
स्वच्छन्दविधवागामी,	याज्ञ.,	७६०
स्वच्छन्दव्यभिचारिण्याम् ,	यम.,	६१८
स्वच्छन्दगा बहुजला,	व्यास.,	४४९
स्वजातिजानन्तरजाः,	मनु.,	८२४
*स्वजातिजीवनं,	देव.,	८३४
स्वज्ञानशंसनाद्धादात् ,	कात्या.,	६७७
स्वतन्त्रस्तत्र तु गृही,	नार.,	२७४
स्वतन्त्रता गृहे यस्य,	,,	२७४
स्वतन्त्रस्यात्मनो दानात् ,	कात्या.,	३९६
स्वतन्त्राः सर्व एवैते,	नारद.,	२७५
स्वतन्त्रोऽपि हि यत्कार्यम् ,	नार.,	२७२
स्वातन्त्र्याद्विप्रणश्यन्ति,	,,	६०२
स्वदारांस्त्यजतो मोहात् ,	देव.,	६१६
स्वदासीं यस्तु संगच्छेत् ,	कात्या.,	३९२
स्वदेशघातिनो ये स्युः,	नार-कात्या.,	५२८
स्वदेशपण्यात् शुल्कांशम् ,	विष्णु.,	५१८
स्वदेशपण्ये तु शतम् ,	याज्ञ.,	५१७
स्वदेशस्थोऽपि वा यस्तु,	कात्या.,	२८७
स्वदेशे यस्य यत्किंचित् ,	,,	५५३
स्वदेशे वा विदेशे वा,	बृह ,	२७६
,, ,,	मनु.,	३१४
स्वधनं च स्थिरीकृत्य,	बृह.,	३२९
*स्वधनादेव तद्दद्यात् ,	मनु.,	३०६
स्वधर्मे हि प्रयत्नेन,	,,	६०३
*स्वधर्ममपालयन् ,	विष्णु.,	७७९
स्वधर्मत्यागिनोऽन्यत्र,	नार.,	३९६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

स्वधर्माचलितान् राजा,	याज्ञ.,	७७५
स्वधर्मेण नियुक्तायाम्,	मनु.,	७२१
स्वधर्मेणैव कार्याणाम्,	कात्या.,	३१
*स्वनिहिताद्राज्ञे,	विष्णु,	७९१
*स्वपितृवित्तानु,	,,	८३३
स्वप्नोऽन्यगेहवासश्च,	मनु.,	६२३
स्वभागान्यदि दद्युस्ते,	नार.,	७६०
स्वभावाद्विकृतं गच्छेत्,	याज्ञ.,	७८
स्वभावोक्तं वचस्तेषां,	कात्या.,	१३७
स्वमप्यर्थं तथा नष्टं,	नार.,	७९१
स्वयं कार्याणि कुर्वीत,	कात्या.,	४६
स्वयं कृतं वा यदृणं,	याज्ञ.,	३१८
स्वयं चोपागतः पुत्राः,	नार.,	७१५
स्वयं दत्तं निषादं च,	बौधा.,	७१५
स्वयं दत्तश्च शौद्रश्च,	मनु.,	७१६
*स्वयं शुल्कं वोढा,	श. लि.,	६९२
स्वयमभ्युपपन्नश्च,	नार.,	८१
स्वयमभ्युपपन्नोऽपि,	,,	२६३
*स्वयमर्जितमवैद्येभ्यो,	गौत.,	६७५
स्वयमीहितलब्धं च,	मनु-विष्णु.,	६७६
स्वयमुक्तः स शास्त्रेषु,	नार.,	११४
स्वयमुक्तिरनिर्दिष्टः,	,,	१०८
*स्वयमुत्पादित,	वसि.,	७१८
स्वयमुत्पादितश्चैको,	यम.,	७१४
स्वयमेव तु यो दद्यात्,	मनु.,	३४२
स्वयमेवागतायां तु,	कात्या.,	५८२
स्वरभेदश्च दुष्टस्य,	,,	७८
स्वरवर्णेङ्गिताकारैः	मनु.,	७७
स्वर्गं गच्छत्यपुत्रापि,	,,	६३७
*स्वर्गः सत्यवचने,	गौत.,	१४५
स्वर्यातस्य ह्यपुत्रस्य,	याज्ञ.,	७५०
स्वलेखनाद्वा लभते,	नार.,	६२
स्वल्पेन वा संविभज्य,	श. लि.,	६५३
स्वल्पेनापि च यत्कर्म,	कात्या.,	३४९
स्वल्पेऽपराधे देवानाम्,	,,	२४६
स्वल्पेऽपराधे वाग्दण्डम्,	बृह.,	७८१
स्ववाक्यप्रतिपन्नश्च,	,,	८३
स्वशरीरेण दण्ड्यास्स्युः,	यम.,	५६७
स्वश्मश्रुनखरोमाणाम्,	,,	६४०

स्वसादये न नियोज्याः स्युः,	बृह,	३०७
स्वसीम्नि दद्याद्ग्रामस्तु,	याज्ञ.,	५५२
स्वस्थेनार्तेन वा देयम्,	कात्या.,	३७
स्वहस्तकालसंपन्नम्,	याज्ञ.,	१५८
स्वहस्तलिखितमसाक्षिकम्,	विष्णु.,	१५४
स्वहस्तकाज्जानपदम्,	व्यास.,	१७१
स्वहस्तेनापि रोद्धव्यो,	कात्या.,	५३
स्वां प्रसूतिं चरित्रं च,	मनु.,	६०३
स्वा चैव कुर्यात् सर्वेषाम्,	,,	६११
स्वात्स्वादंशाच्चतुर्भागम्,	,,	६७१
स्वानि कर्माणि कुर्वाणा,	,,	१९
स्वामिदत्तां तु गृह्णीयात्,	कात्या.,	६४७
स्वामिदोषादकरणे,	नार.,	४०५
स्वामिनं तु विजानीयात्,	कात्या.,	४५७
स्वामिनां च पशूनां च,	मनु.,	४१८
स्वामिना नृपतिर्विप्रं,	कात्या.,	१९४
स्वामिने तत्समं दाप्यो,	व्यास.,	५३७
स्वामिने तद्धनं दाप्यः,	बृह.,	५४०
स्वामिने नार्पयेद्यावत्,	कात्या.,	४११
स्वामिने योऽनिर्वेद्यैव,	याज्ञ.,	४५७
स्वामिने स सदं दाप्यो,	व्यास.,	४६१
स्वामिप्राणप्रदो भक्तः,	याज्ञ.,	३९२
स्वामी तु विवदेद्यत्,	कात्या.,	४६९
स्वामी दत्त्वार्धमूल्यं तु,	बृह.,	३५६
स्वामी सतापि लेख्येन,	,,	१८८
स्वामी सददमं दाप्यः,	,,	४६६
स्वाम्यं च न स्यात् कस्मिंश्चित्,	मनु.,	७९५
स्वाम्यं विभावयेदन्यैः,	बृह.,	३६२
*स्वाम्यमात्यदुर्गकोश,	विष्णु.,	५७०
स्वाम्यर्थे जीवितं त्यत्क्वा,	कात्या.,	६७८
स्वाम्याज्ञया तु यच्चौरैः,	बृह.,	३७१
स्वार्थसिद्धौ प्रदुष्टेषु,	कात्या.,	४४३
स्वालक्षण्य परीक्षार्थम्,	मनु.,	६०५
स्वे क्षेत्रे संस्कृतायां तु,	,,	७१९
स्वेच्छया यः प्रतिश्रुत्य,	कात्या.,	३७७
स्वेच्छाकृतविभागो यः,	बृह.,	७६०
स्वेच्छानुपमुषो दारान्,	नार-कात्या.,	५८२
स्वेच्छादेयं स्वयं प्राप्तम्,	बृह.,	३७५
स्वेच्छादेयं हिरण्यं तु,	,,	३६९

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

स्वेभ्यः स्वेभ्यस्तु कन्याभ्यः, मनु., ६७१
स्वे स्वे च योनिसंबन्धान् , देव., ८३३
स्वैरिणी च पतिं हित्वा, याज्ञ , ६४६
स्वैरिणी च पुनर्भू च, हारी., ६४६
स्वैरिण्यब्राह्मणी वेश्या, नार., ५९८

ह

हत्वाततायिनं चैव, बृह., ४९७
हन्त संदृश्यते यत्र, ,, ५७५
हन्ता च घातनीयः स्यात् , ,, ५५७
हन्ता तदानुमानेन, ,, ४९५
हन्ति जातानजातांश्च, मनु-नार., १३३
हन्यते प्रेक्षमाणानां, मनु., ३७
हन्याच्चित्रैर्वधोपायैः, ,, ७९९
,, व्यास., ५७५
*हन्यात् प्रसह्य तस्कराणाम् , विष्णु., ५४९
हरेद्धिन्याद्दहेद्वापि, कात्या., ५६६
हर्म्यं देवगृहं वापि, बृह., ३७१
हस्तक्षतेषु सर्वेषु, नार., २२६
हस्तद्वयं निखेयं तु, ,, २१५
हस्तपाषाणलगुडैः, बृह., ४८५
हस्तयोर्निक्षिपेद्यस्य, पिता., २२७
हस्ताङ्घ्रिलिङ्गनयनं, बृह., ७८२
हस्तानां तु शते सार्धे, पिता., २३५
हस्ताभ्यां तं समादाय, नार., २३०
हस्तिपत्रात्यदासेषु, ,, ४९८
हस्त्यश्वगोखरोष्ट्रादीन् , कात्या., ४१२
हस्त्यश्वरथहर्तॄंश्च, मनु., ५३०
हानिर्विक्रेतुरेवासौ, याज्ञ., ४३१
हानिश्चेत्क्रेतृदोषेण, ,, ४३३
हानिस्तत्र समाकल्प्या, मरीचि., ३५७
हास्यं परगृहे यानं, याज्ञ , ६३१
हिंसकोऽन्याङ्गनासेवी, बृह., ९५
हिंसन्ति छद्मना नृणां, ,, ५२२
हिंसयंश्चोरवद्वाप्यो, ,, ५५७
हिंस्युर्धनानि तान् राजा, ,, ७४६
हितेषु चैव लोकस्य, कात्या., ८०६
हिरण्यं गोशकृद्दर्भान् , बृह., १३६
हिरण्यमग्निरुदकम् , नार., ४२
हिरण्यरत्नकौशेयं, ,, ५०६
हिरण्यरूप्यसूत्राणां, बृह., ३७०
हिरण्यवर्ज्यं लोहं च, नार., ५०६
*हिरण्यस्य परा वृद्धिः, विष्णु , २८९
हिरण्ये द्विगुणा वृद्धिः, बृह., २८९
हिरण्ये द्विगुणीभूते, ,, ३२९
,, ,, व्यास., २९८
हीनं पुरुषकारेण, मनु-नार., ४१६
हीनजातिं परीक्षीणं, याज्ञ., ३२७
हीनमध्योत्तमत्वं च, बृह., ३८५
हीनमध्योत्तमत्वेन, ,, ५५७
हीनमध्योत्तमानां तु, नार., ४८५
हीनमूल्यं च यत्क्रीतं, बृह., ३५५
हीनमूल्यमवेलायां, नार., ३५५
हीनवर्णोपभुक्ता या, बृह., ५९४
हीनस्य गृह्यते वादो, ,, २६८
हीनाद्ग्रहो हीनमूल्यात् , नार., ३५५
हीना न स्याद्विना भर्त्रा, याज्ञ., ६१९
हीनास्तमुपजीवेयुः, देव., ७१६
हीना हीनान् प्रसूयन्ते, मनु.-विष्णु., ८२१
हीने कर्मणि पञ्चाशत् , कात्या., ५६
हीनेष्वर्धदमो मोहं, याज्ञ., ४८६
हीयते हीयमाने तु, नार., ४६०
हीयमानो न शुद्धः स्यात् , पिता., २२२
हुंकारं कासनं चैव, कात्या., ४७१
हृतं नष्टं च यल्लब्धम् , ,, ६९५
हृतं प्रनष्टं यद्द्रव्यम् , याज्ञ., ३५७
हृताधिकारां मलिनाम् , ,, ६१९
हेतिपुष्पफलादीनाम् , बृह., २९०
हेत्वर्थगतिसामर्थ्यैः, नार-बृह., ४९६
हेत्वादिभिर्नपश्येच्चेत् , कात्या., ४९६
हेमकारादयो यत्र, बृह., ३७०
हेमन्ते वा सप्त यवाः, नार., २४१
हेमप्रमाणयुक्तं तु, कात्या., २०१
हेममुक्ताप्रवालाद्यम् , बृह., ५२४
हेमाग्न्यम्बु दशौ ह्यच, ,, २६
हेमाग्न्यम्बुस्वपुरुषाः, ,, २६
होता चापि हरेदश्वम् , मनु-बृह., ३६६
ह्रदेषु स्थिरतोयेषु, नार., २३६

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu